

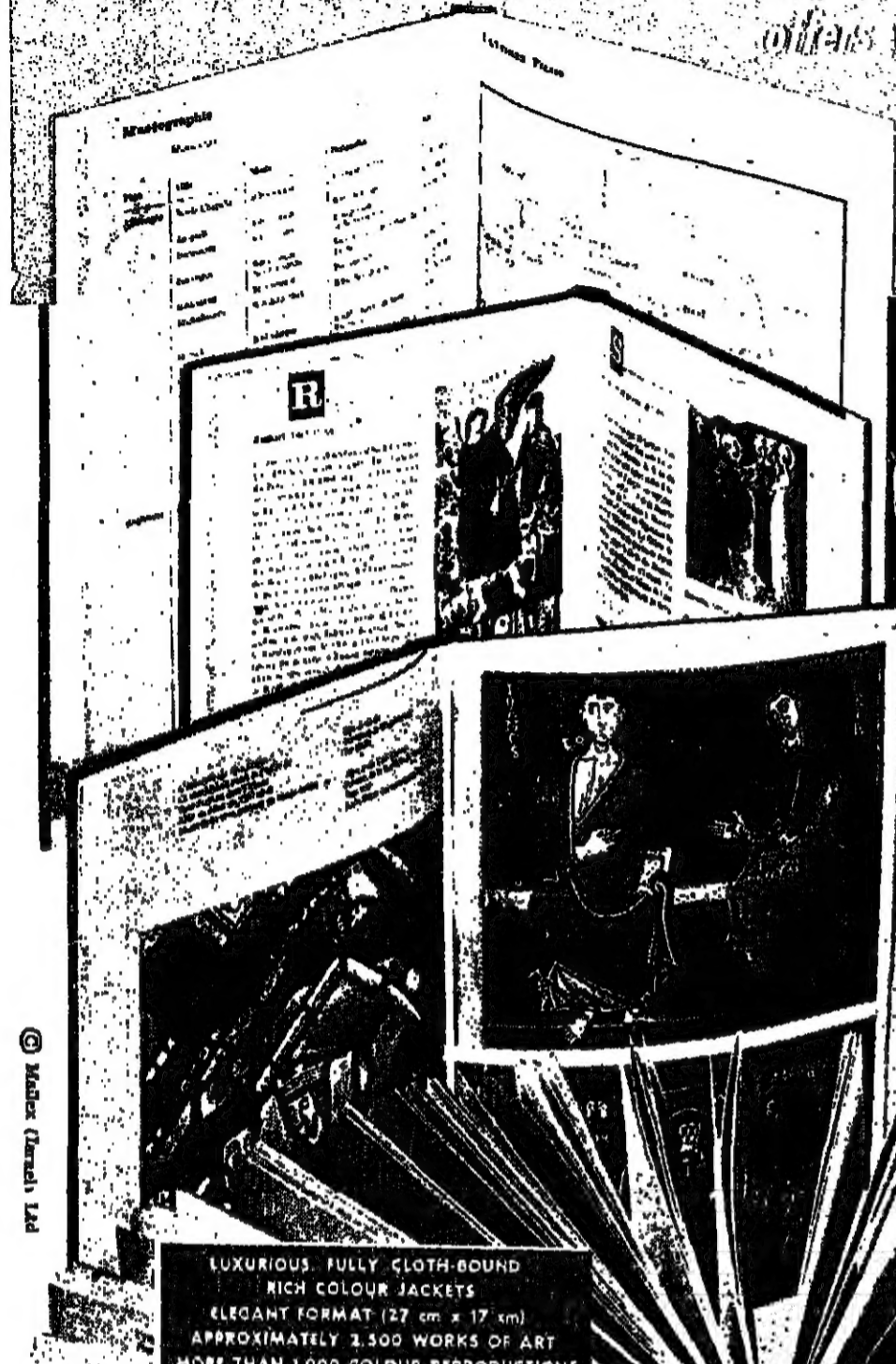
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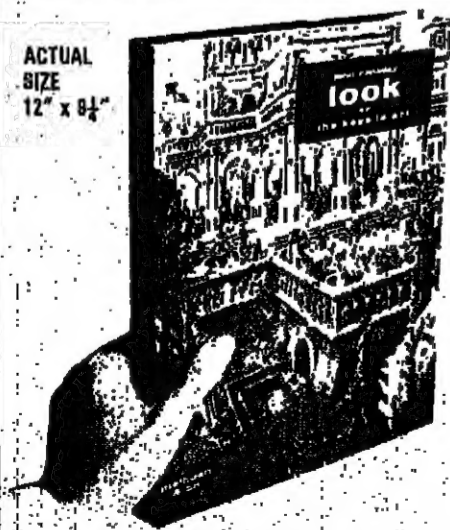
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## THE JERUSALEM POST MAGAZINE



lulavim for Succot

Friday, September 22, 1972



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**Munich and after**

Lea Ben Dor's Parliamentary Report

TEMPERS have not improved over the past week while the demands for a parliamentary inquiry into the circumstances of the Munich murder were incubating, and several small parties joined the original proposal by Mr. Menahem Begin, the Gahal leader. Since last week's session, the spate of letter bombs has come to compound the problem of establishing security abroad as well as at home.

Mrs. Meir, who replied to the motion, left nobody in doubt as to the difficulties involved. "I do not think there is anybody in this House who imagines, or believes that even war, or fighting terrorism within Israel, is the same as fighting all over the world." A thorough investigation would be held, and she could see that there might be different views as to the form it should take.



Mrs. Meir: left no doubt as to the difficulties involved in fighting terror outside Israel's borders. (Newsphot)

THEN she proceeded to wade into the previous speakers, whose chief argument had been that it was the government that had been at fault. It served no purpose, or little purpose, to let the government itself arrange the investigation. So, if they had already made up their minds that the government was at fault, if they already knew whether there had been negligence or errors, which was what the investigation was to discover, how could they offer themselves as honest investigators? And what was all this talk of the rights of a minority? What about the rights of the majority to make a decision?

Haim Landau (Gahal, in a martyred tone): Maybe the minority is altogether superfluous. They could just have reports sent to their homes on what the majority has decided.

Mrs. Meir: If Gahal puts forward such a proposal for discussion we'll take it up.

MR. Shmuel Tamir (Free Centre), in an impassioned speech, had served to illuminate the essential difference between the government's position and that of the parties seeking a parliamentary inquiry.

**Details secret**

"The people want to know, and this House wants to know, who in the government was responsible for the failure of Israel intelligence in Munich" and, in general, who is responsible for what aspects of security, here and abroad. The details of these arrangements are customarily kept secret in order to inconvenience terrorists, but they are of course available to the Foreign Affairs and Security Committee, to which Mrs. Meir's investigators will report. These questions, of who is responsible for what, do not have to be investigated by the government committee, to whom they are known. It would be surprising to hear that Mr. Tamir is not also familiar with these arrangements. But he wants to be able to apportion blame, as high up as possible. Mrs. Meir is more interested. One had the impression in top-speed recommendations on how protection of Israelis abroad can be improved. Mr. Tamir also said he had the impression that there was "a struggle for the succession" in progress in Israel, while (outside forces) were trying to rob us of our whole future. "And I am interested to know to what extent this struggle for the succession interferes with what is going on lower down." Mrs. Meir took him to task.

"(Tamir) already knows that everything that happened only happened because of a struggle over the succession... who needs an investigation after that?" Mr. Tamir bellowed into his microphone that he had never said "everything that happened." He had also asked why the man who had gone to Germany had gone so late, why he had gone at all, and why somebody else who should have gone and was about to go did not manage to get there in circumstances that perhaps should not have taken place. This foggy phrase was not heard to penetrate. It was reported at the time that a senior official went to Germany that Tuesday, on the regular Lufthansa flight which only left in the afternoon. It was also known that Defence Minister Dayan had also intended to go to Munich at one stage, but changed his mind. At the time it was said that once his arrival at Lod had been observed he decided to cancel his trip, as the knowledge of his presence might tend to harden the terrorists' stand. Presumably a Defence Minister could find a way of getting onto a plane without walking through the passenger hall? Once he got to Munich what could he do? Persuade the German sticklers for protocol and regulations that this was a job for soldiers, not police taught to go easy with the citizen? Mr. Dayan's strength is in the courage to improvise: hardly the German method. There was in any case a very clear question of division of labour and responsibility.

that has moved to Europe. There was an idea at one time that the security services would be turned over to Mr. Yigal Allon, in his capacity of Deputy Premier, but this does not seem to have been carried out. Certainly it was Mrs. Meir who replied yesterday, although Mr. Allon was also responsible for the welfare of the athletes in Munich to the extent that sports belong in the Education Ministry which he heads.

**Responsible body**

If the battle is to pass mainly to the terrorists in Europe, it may be that the fighting of terrorism should return to the Defence Ministry for a more active policy. It is not the kind of decision that the government will, or should, leave to a parliamentary committee to decide. Mr. Uri Avneri (Ha'Olam Hazeh), who used to complain of fantastic persecution by security men, proved now to be anxious only to help them do their job, and proposed a Ministry of Security. His choice was Mr. Haim Bar-Lev, the last Chief of Staff, now Minister of Commerce. Mr. Bar-Lev blushed bright pink. Compliments by Mr. Avneri are not to everybody's taste. Besides, had there been any notion of such an appointment, it would have been killed stone dead by Mr. Avneri's patronage.

**MR. Shlomo Lorincz (Aguda)**

recalled with praise a parliamentary inquiry that incidentally had offered him some satisfaction after he had been hardly used as the result of an investigation into the actions of a group of young religious fanatics. He also referred to press reports that Mrs. Meir herself had favoured a proper inquiry commission for Munich, but had allowed herself to be over-ruled by the rest of the Cabinet. Mrs. Meir asked him testily whether he thought the premier was exempt from democratic procedure, thereby appearing to confirm that she had indeed favoured a more formal inquiry. She said more than this

for those who listened carefully. She told Professor Klinghofer, who raised the issue for Gahal, that he had already decided that the security services had known of the danger and had failed to take any action.

"He already knows this, and I had thought that one of the tasks of the committee that has been appointed was to discover what they did know, what they did not know, what had been possible to know, what was not possible to know, what they did, what they did not do, whether it was possible to do things differently, or not... Mr. Tamir has already come to a conclusion about Germany (i.e. the part they played), while we were proposing to investigate that, too... even before the appointment of the committee the government heard not a little from the heads of the Security Services, but still it did not think it was ready to come to a conclusion or recommend what should be done. The government considered that it was most certainly still necessary to carry out a thorough investigation, and to hear everyone who had anything to say on the subject."

THIS certainly suggests that Mrs. Meir was not satisfied with the reports she received. One reason that has been put forward for the appointment of a small, informal body of investigators was that no formal body could expect to get full cooperation in Germany, which has been busy whitewashing itself. Mr. Lorincz wound up his speech by appealing to Israel to remember historical precedents when faith in more mortal powers had proven hollow where there was no faith in Divine Providence. Others believe that, as far as Jews are concerned, there is a curse on Germany that has not disappeared in one generation. Without need to impute evil motives, or even indifference, to the present German government some feeling has remained there that Jews cannot really expect to stay alive.



# 30 hours

# in Lebanon

WE were just about to sit down to Friday night dinner when the phone rang. It was Amnon. "Can you come over in an hour and a half? We want you to take a group of journalists on a tour of about 24 hours. Bring warm clothes." It wasn't difficult to guess that the object of the "tour" was the Fatah in the Lebanon.

At about 2 a.m. my group of pressmen was assigned to B force, with its rendezvous in Upper Galilee near the Lebanese border. When we joined the force — one of the most prestigious units in the IDF, and one which has often faced the Fatah in its own territory — the soldiers were seeing to their gear and tuning up the half-tracks that were to carry us along the narrow roads north, out of Israel and through approximately 100 km. of the southern Lebanon.

"Our first target is Kafra, a small town about 20 km. away," said Avi, the unit commander. He put us in charge of 24-year-old Agmon, who invited three of us into his half-track: Tom Cheatham of U.P.I., Andrew Maisels of Israel Broadcasting, and myself, their military chaplain.

At 4 a.m. Avi assembled the complete force for a final briefing. The mission was to go through Southern Lebanon, to see and be seen, to hunt out as many Fatah as possible, and to persuade the Lebanese that it is in their own interest to prevent the terrorists from operating out of their territory. He stressed some instructions of primary importance: respect civilians, avoid harming women or children, do not fire first against the Lebanese army and, under no circumstances, allow or engage in looting.

### Crossing border

As we crossed the border, shortly after 5 a.m., the early morning light revealed well-tended tobacco fields. We were soon through the first village and on to the town of Eilat Ebel. The Lebanese have Summer Time, which means that it was close to 7 a.m. for them by now and everybody seemed to be awake. They have seen Israeli units crossing into their country before. They know that we know that all Fatah troops have moved out of their area, and they show no signs of fear or hate; some wave, others smile, but most are indifferent, simply starting on another summer day.

We pass the first outpost of the Lebanese Army and push on to the outskirts of Eilat Jabail. Suddenly the peaceful atmosphere is shattered by a salvo of anti-tank fire from the direction of Beit Yahoune. Obviously the Lebanese Army, which can be seen through binoculars against the background of a mosque and a water tower. Our unit gets some air support and the Lebanese opposition ceases. A few hundred yards before we reach Beit Yahoune, the Lebanese open fire again. Some of the shots



explode close by our half-track and fragments of stone hit the vehicle.

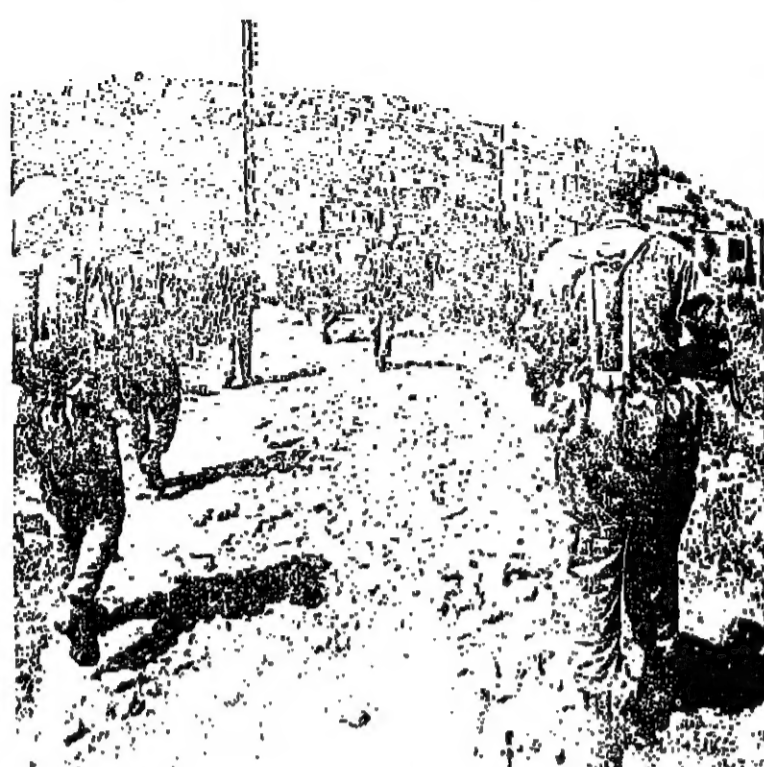
Our unit answers the attack forcefully and within minutes the opposition is silenced. As we move on, we pass the shattered anti-tank gun and the bodies of the Lebanese who manned it. There is little we can do. As we listen to the orders coming over the radio we feel at a loss; we are passive observers and a little frightened.

By contrast, B force fulfils its functions with impressive professionalism. No time is wasted in superfluous talk. Even under fire, commands and responses are given in clear, unharmed tones. Every soldier knows the precise extent of his responsibilities.

In the distance, we see the impressive Crusader castle of Tibnin before we turn off westward to Eilat E-Jett, Hadita, Harum and, finally, Kafra. The general lie of the land is similar to that of Upper Galilee, but there are many differences of detail. The houses display a wealth rarely seen in Israel, in either Arab or Jewish districts, but the modern style, much of it in cement, is a disappointment. There are hardly any gardens, very few trees. Many of the houses are garish with colour-wash, in sky blue, turquoise, yellow or pink. TV antennae stick up everywhere, but there are no signs of industry and the areas round the houses are far from clean. It seems a pity that this part of the world — still remote from the Industrial Revolution and the evils of heavy traffic, and potentially as beautiful as the West Bank — is neglected and lacking in charm.

As we near Kafra an encounter with Fatah irregulars is expected at any moment; but when we enter the town it is clear that they have been forewarned and have fled to the oases in the hills. After interrogating some of the villagers briskly we proceed westward, along a narrow road through the hills. Until now there have been very few Lebanese cars but their numbers are starting to increase. We let most of the civilian cars pass but in a Volkswagen we find a suspect

DAN BAWLY describes last weekend's foray into Lebanon, on which he went as military liaison for two newsmen.



Infantry follows armoured vehicle into village, above. At left, officer looks for ride from tank just crossing border back into Israel. (G.D.F. photo)

ing in the centre of the action in Israeli territory the Lebanese with nothing to contribute to it. We were thanked for their quiet cooperation and hidden aid.

On receiving new orders, the soldiers in our vehicle jump out and start laying charges near two houses. Seconds later, flames shoot out of the buildings and with a terrific din, they are blown sky high. The noise is ear-splitting. The whole operation has taken a minimum of time. Agmon, who has been with us the whole day, changes from his half-track to a regular truck and moves on, with us following. The fighting intensifies, every detail reported by radio transmitter. One half-track suffers a direct hit and the commander and another young soldier are wounded. We pass the unit doctor and his medical administering first aid. We learnt later that both men had died.

We are ordered out of the town to regroup and we pass Avi, our commander, standing up in his vehicle and issuing orders, quietly and confidently. Moments later, a sniper hits him in the shoulder. Agmon automatically and naturally assumes command. The Israeli counter-attack continues uninterrupted; many of the soldiers are not aware for several minutes of the change of command.

Tension is somewhat eased for us outsiders as the unit regroups on a hill to the south-west of Jawaya. Evening is coming on a few hours. Full details of the day's operations are collected. We guests feel very much out of it, redundant. Can we do more than give some colour to the operations we are witnessing? How can we give expression to the grimness of military action and the hollow anxiety we feel when individuals are wounded almost at our side?

Agmon returns and supervises the organization of the night's bivouac. He reports to his superior commander and receives a detailed description of the casualties. When he can spare a few moments, he comes over to us to explain some of the latest events of the day. There is one story about an auxiliary half-track which, on hearing the order to regroup, moved east instead of south-west and found itself isolated in the middle of the Lebanon. Then started an incredible 20 km. odyssey, with the Israelis, under the command of Lt. (Res.) Shaul, collecting at gun-point three terrorists, 16 Lebanese soldiers and one Lebanese jeep-driver, before returning home. On arrival

It would be a mistake to expect too much from the impending debate on terrorism at the U.N., cables Post correspondent SAM LIPSKI.

WASHINGTON. — LAST year the topic dominating the lounges at the United Nations and the commentaries of the media was the admission of China. This year it is international terrorism — for which one should of course read mostly Arab terrorism and the Middle East. Hijacking, kidnapping of diplomats, and indiscriminate murder are not the monopoly of Black September or other Arab terror organisations. But Middle East terrorism has major international consequences, involving all the larger powers, Afro-Arab voting blocs, and the special situation of the American mass media.

This gives the General Assembly's Legal Committee's consideration of the problem of terrorism a special focus. It also means that the debate will spill over into the wider topic of the Middle East. Speeches can be expected to break even General Assembly records for vituperation, anger, vindictiveness and Orwellian "New-speak." Black will be white, murderers will be martyrs, falsehood will be proclaimed truth.

There is one new element in the otherwise predictable plot — the attitude of the United States, undined by its rare veto in the Security Council when Israel moved against terrorists in Lebanon after Munich. It has already had a significant effect on the tactics of the Arab governments, as witnessed by the reluctance of the Lebanon Government to call for an emergency meeting of the Security Council last weekend, although it did lodge a written protest against Israel's raid. Prime Minister Saeb were heard, mounting within seconds to a fierce crescendo which transformed night into nightmar.

Classic ambush  
"We are in a classic ambush," I thought to myself. "We can't be but we are." My two companions and I tried to dig ourselves further into the half-track but with little success. The noise, the fire, the darkness — it was all too much. There was bound to be a bloodbath. Then came an order to cease fire and the shooting ended almost as abruptly as it had started. The column ambled southwards, beyond the area where it halted, and we learned that the ambush had been of the fire only. Most of the fire we had heard had been from our side.

At dawn we began moving again, returning along the road we had used yesterday through Kafra and Beit Yahoune to Kinnasra, after which we returned. It had been a hazy night and we now a warm morning. Lebanese civilians were out to see us in larger numbers than yesterday. There was no opposition, no sign of the Fatah or Lebanese troops.

By the time we got to Beit Gebil and Eitaron, it looked as if the whole population had turned out to watch the parade. Our soldier cracked that this was a preview of the 25th anniversary military parade in Jerusalem. The Lebanese seemed far from hostile, possibly relieved to see us moving out. But did they realize that it is up to them whether they see us again or not?  
At 9 a.m. on Sunday morning we re-entered Israel on our way back to our interrupted Friday night dinners.



terrorists if they assist them, which appeared to be responding across borders in self-defence. There are some caveats to this view. It would not apply to actions — by Israel against Egypt — which would endanger the cease-fire. While American officials have much the same intelligence information on Arab terrorist activities in Egypt as is available in Israel, they see retaliation against Cairo in a context different from forays into Lebanon or Syria. The cease-fire along the Suez Canal is one of the Americans' major achievements, and so far it has not been endangered by the Munich aftermath. The Americans want it to stay that way. This has been communicated to Israel.

THERE is evidence that at least some of the Arab Governments view Washington's newly expressed vigour on Arab terrorism as a political response. Thus the "New York Times" reported that after Ambassador George Bush surprised the Council by voting no, an Arab delegate cornered him in the lobby and said: "I understand. It is a political year. You did what you had to do for political reasons." The U.S. delegate commented: "But that is not the case. We are implementing a new policy that is much broader than that of the question of Israel and the Jews. What is involved is the problem of terrorism, a matter that goes to the heart of our civilized life."

The Arab delegate was not altogether wrong. And one does not have to be excessively cynical to doubt the American diplomat was altogether right. But whatever the motives for President Nixon's policies, both Israel and the Arab Governments must respond to them, as they are expressed in diplomatic contacts or in public forums. For the Arab governments this means fighting the propaganda battle on two fronts, promoting the Jarring mission on one side and simultaneously defending themselves from an aggressive American initiative — backed by some of her allies — on international terrorism.

Useless debate  
Secretary-General Kurt Waldheim wants the Assembly to debate the problem of terrorism. But such a debate will inevitably be reduced to another of such endless sermons as the debate on "genocide" or "aggression." A resolution deploring terrorism in the abstract may pass, but it is unlikely to be much more than a bromide. Some diplomats believe that Egypt is waiting for the U.S. presidential election to be over before it launches a diplomatic effort to gather support for the Jarring mission. But even that timetable is viewed sceptically in Washington. Among American analysts, the worst effect of Mu-

I WAS A TOURIST LIKE YOU  
Then somebody said, have you been to TOUR VE-ALEH yet?  
An officially-sponsored organization that gives tourists some very interesting insights on life in Israel.  
So I wandered in. And they told me what was going on here in my own field. I met veteran settlers, new immigrants and Israelis who wanted partners with outside capital.  
And that was the first step to changing my whole life. Because I'm not a tourist any more. I live here now.  
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FRIDAY, SEPTEMBER 22, 1973

# A different Germany

PEOPLE whose concepts of Germany are based on memories of World War II and the years that preceded it must have been amazed by the bungling incompetence of the authorities at Fuerstfeldbruck. The poor staff work, hurried planning and irrevocable execution contrast with our recollections of the German troops led by men like Rommel.

Behind this decline in the efficiency of the army and police lies the attitude towards these forces of the new Germany. The Prussian Junker spirit is as dead as Hindenburg. The policeman of today is an object of derision.

When a member of our group of visiting Israelis asked the Bonn spokesman why the Federal Republic did not make a greater contribution of troops to Nato, he replied with horror: "None of our neighbours would like to see Germany well armed — not even our good friends the Russians. And very few Germans would like us to have a strong army over again. It might be a temptation for another mad adventurer."

When we infringed flagrantly on a parking regulation in the heart of Munich, we found on the windscreen, instead of a ticket, a printed note in blue and white, with a picture of a smiling policeman extending flowers and a "Welcome to Munich." The note explained in four languages:

DEAR GUEST. The City of Munich, famous for hospitality and Bavarian "Gemütlichkeit," is happy to welcome you among its many visitors. Unfortunately you have violated one of our necessary parking regulations. However, we are convinced that you, as a guest, are not aware of the violation, so no ticket is issued. To help you regulate traffic and for the benefit of all other drivers, we ask you to observe parking regulations in the future. We extend to you our wishes for an enjoyable and pleasant stay in our beautiful city.

The dislike for anything remotely resembling the evils of the old regime is embodied in the German constitution. For instance, freedom of speech is protected to an extent that seems astonishing to anybody familiar with the laws protecting official secrets in Great Britain, let alone Israel. If a newspaper gets hold of any information, however vital to the security of Nato or the Republic, there is no power to prevent publication of it.

WE visited "Quick" Magazine, which had rocked the Government by publishing embarrassing secrets, shortly after the paper had been raided and its books seized. This was an operation as inept as anything executed by the Keystone Cops. Heinz von Nouhuys, the managing editor, told us that the detectives discussed with him how the raid should be described in the press; they begged him to treat it as a tax affair. He refused. Nobody in Bonn or Munich could tell us whether the police were justifying their action on bribery or tax evasion — what was clear was that the newspaper could publish anything it liked, however harmful to the country.

Another oddity was that nobody knew whether the Federal Government was a party to the decision to raid "Quick," nobody could tell us who had decided on the action. The Federal spokesman did not take shelter in a "decline to answer" formula; he said frankly that he had been unable to find out who had made the decision, or whether Bonn was a party to it.

The fact that there was doubt whether this was a Federal action or purely a Bavarian state affair astonished me, because I had previously had no idea of how loose the Federal system is in West Germany. Admittedly, it is called "the Federal Republic of Germany," but we are accustomed to thinking of modern states, and especially of the Germany we feared and hated

West Germany has rejected the iron discipline of the past in order to enjoy the good life, writes PHILIP GILLON.

in monolithic terms. In fact, no American state guards its rights as jealously as do the ten states and West Berlin. Citizens of the Free and Hanseatic City of Hamburg insist over and over again on their sturdy independence: as for Bavaria, of which Munich is the capital, other Germans claim that it considers itself a different country, and has a sign on its frontiers welcoming visitors as if they were crossing a national boundary.

BEHIND the acceptance of this collapse of Bismarck's ill-fated creation of a united and unified Germany under the grim hegemony of Prussia lies the reaction to the horrors of the Nazi madness. Just as most Germans of good-will and good sense are pleased because of the weakness of the army and the police, so are they delighted by the lack of super-concentration of power. They feel that this makes the democratic structure of the country more secure, and, at the same time, prevents any revival of fears among Germany's neighbours.

But it has its debit side, as Israel has learnt to their cost in Munich: the insistence on the use of Bavarian police must have been a major cause of the tragic bungling of what was really a military operation. In a similar position, when the Sabana plane was hijacked at Lod, Israel used crack troops. Only now, after the event, is Brandt likely to get special Federal units to deal with terrorists.

It is hard to say what the repercussions of Munich will be in the coming German elections. The opposition will no doubt use the catastrophe for all it is worth, as yet another example of Govern-

ment incompetence. But it is doubtful whether this will influence voters overmuch, although of course the Government lost all it hoped to gain by staging the Games.

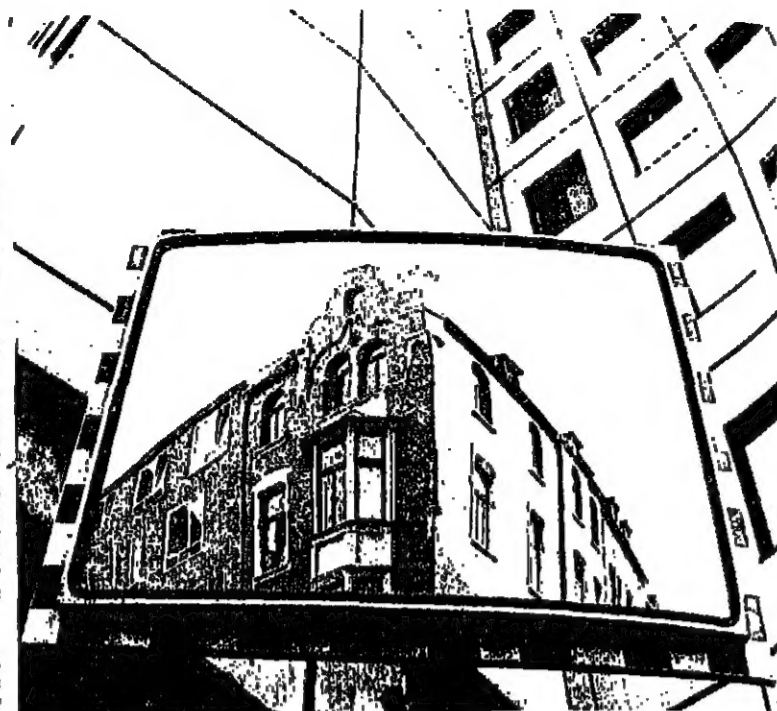
THE main issue in the elections will still be Brandt's Ostpolitik, which has divided the country sharply. Those who favour it think it is marvellous; its critics think it is disastrous. The mayor of West Berlin, a Brandt man, welcomed it as an acceptance of reality, notwithstanding his hatred of that revolting wall, a sore which is omnipresent in Berlin. He ridiculed dreams of getting back the lost provinces or of reuniting Berlin in the near future.

This being the case, he claimed that it was better to accept the inevitable, and to try to get closer and more human relations with East Germans through negotiation. Already visits through the wall are far easier. But at "Der Spiegel," violently anti-Brandt, they told us that the Chancellor had thrown away cherished positions for nothing but a Russian pat on the head.

IN East Berlin, we were escorted by a pretty, red-haired German girl, who talked rather like a communist of the thirties describing a Moscow she had never seen. With great pride she showed us round the prodigious Russian war monument, with its massive figures in bronze carved in a style we know so well from various Hashomer Hatzair kibbutzim.

Her eyes glowed as she explained how the Russian heroes under the bronze laurel wreaths were buried standing up, because they never yielded to the enemy. Her boundless Russian patriotism sounded so curious in her "yekke" English that somebody asked her if there was a monument to Germans who fell in World War II. "Oh, no," she said, shocked, "they died in an aggressive war."

This was 100 per cent true, of course, and nobody argued with her. But we had a curious feeling that, if any of the old German belief in their superiority sur-



Mirror on busy corner in Cologne shows reflection of old building, with towering skyscraper in the background. (Camera Press)

vives, it is in East Berlin. Elsewhere the Germans are desperately anxious to be considered good fellows who are living down the past: by dissociating themselves entirely from the past, the East German Communists feel liberated from guilt for it.

THE hideous ambitions of the Hohenzollerns and the Nazis have perished, probably for all time, but the Germans, without wanting it, seem to be riding on to domination of Europe. The Deutschemark, the automobile and the motorway are achieving what the Nazi legions could not. Going down to Italy across the stupendous Europabrücke over the Brenner in his Mercedes or Volkswagen, the affluent German can get to Northern Italy or beyond as easily as a Jerusalemite can go to Ashkelon.

The Italians all speak German, while English is an unknown language. It is almost impossible to find an English language newspaper in northern Italy, and dollars are looked on with suspicion. But the Germans are deeply respected, and the Germans are every-

Four of every five Israelis live in the cities, but the nation doesn't have an urban philosophy, writes MARK SEGAL.

PRELIMINARY, but official figures of the recent census have confirmed what we all know, that most Israelis live in cities. We also learn that this trend has been accelerated since the last census in 1961, with urban communities growing by 55.2 per cent, while rural communities have only increased by 1.1 per cent, with Jewish villages registering a 71.8 per cent drop in population. Today, 84.4 per cent of the three million Israelis live in cities, compared with 77.0 per cent of the country's two million in 1961.

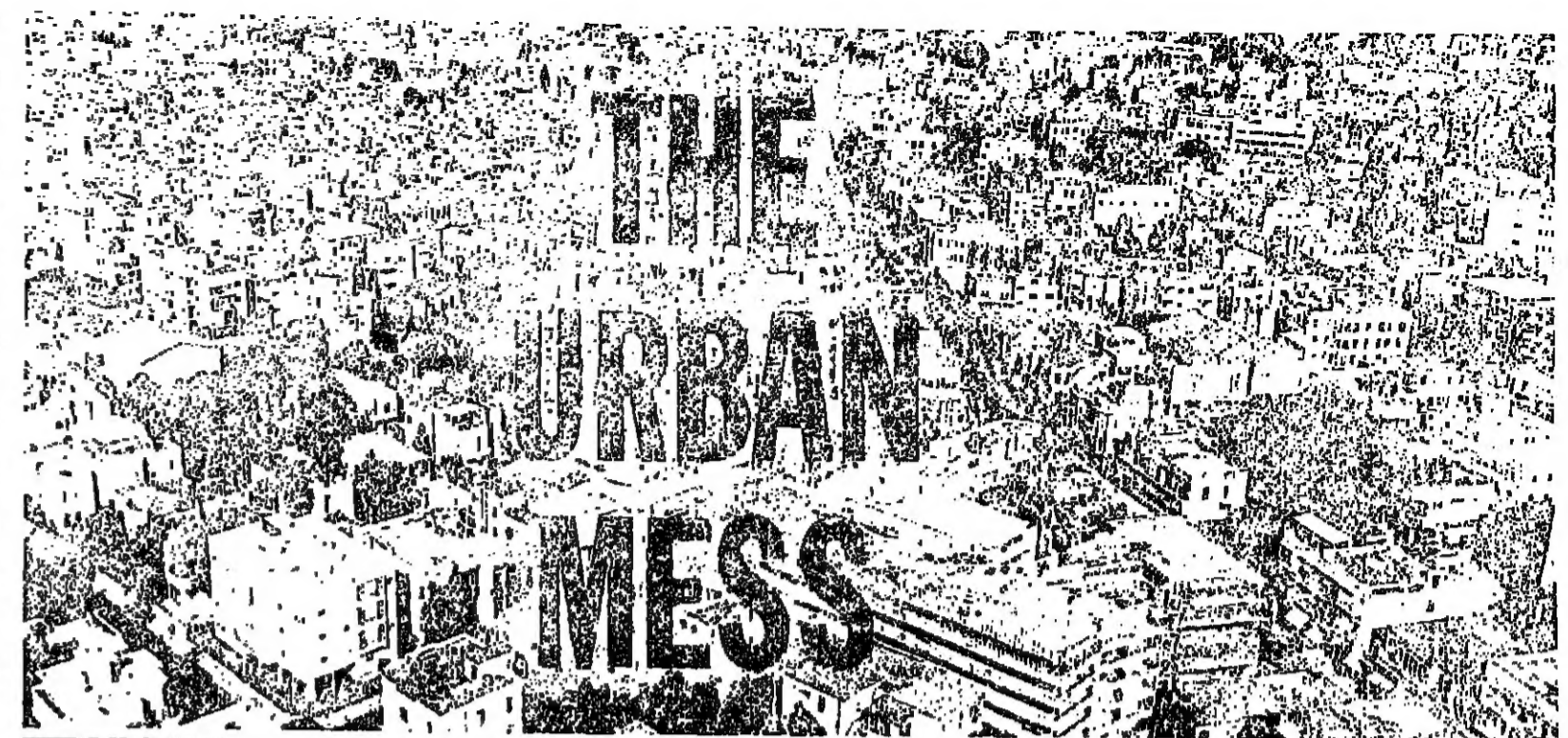
These statistics reflect the nature of the Jew as an urban creature. But they also give cause for profound concern about the way we run our cities and plan their future. For one thing, there is no single department directly responsible for city affairs, applying a unified urban philosophy. Instead the problems of the cities are dealt with by a myriad of departments whose approach is usually marked by outdated and confused ideas and by coalition balancing-acts.

Even apart from the outstanding anomaly of the State Lands Authority, which has a major influence on urban housing yet comes under the Ministry of Agriculture, there are numerous examples of vital areas of urban administration which are outside the control of municipal authorities. Thus the cities of Israel, including Tel Aviv-Jaffa, have little to say about their public transportation systems. The buses are owned by cooperative societies, which are supposed to be subject to the control of the Histadrut Cooperative Centre, except in the matter of lines and fares, which is the purview of the Ministry of Transport.

The maintenance of law and order — a particularly grave problem in the Greater Tel Aviv region — is entirely out of the hands of the local authorities. They have no control at all over the centralized police force, which is of course under the Ministry of Police. The examples could easily be multiplied.

Zionism was largely a revolt against the urban environment. All of us who went through the Zionist pioneering youth movement in the Diaspora can remember the teachings of Vitkin, A.D. Gordon and others, who believed that only by returning to the soil would the Jewish people become "normal." The idea of *Hityashvut* — settlement of the land by the Jewish intellectual and merchant turned farmer and labourer — was a central theme in Zionist ideology. Indeed, for the men and women of the First, Second and Third Aliyah it was the only answer to the harsh realities of the Land of Israel.

Rural dogma Only later, in response to the pressures of reality, did the idea of building Jewish cities begin to take shape. But at no time did any philosophy of urban settlement develop, particularly of the various forms of cooperative villages, held sway in organized Zionism. This lack of an urban philosophy is at the source



An ocean of buildings in central Tel Aviv, above, and a busy — and jammed — intersection in the centre of the city. (Rubinger, Zedok)

of many of our urban problems today. The early townships in Israel reflected the *shetlet* mentality. Tel Aviv was built with its back to the sea, as a glance at the promenade will show. The streets of one entire neighbourhood in older Tel Aviv were laid out in the form of a seven-branched menorah with Rehov Levinsky as the axis. This area now adjoins the central bus station, adding to the chaotic conditions of that squalid zone. Then there is Petah Tikva, where — so the story goes — the first city fathers were so Orthodox that they refused to allow any of the streets to form a cross, so today, there is not a single junction in the old town centre where the roads meet at right angles.

THE big push in urban development came in the wake of mass immigration following the opening of the gates in 1948. If at the time there was an excuse for the rash of instant slums that sprouted across the land, in response to the need for housing, today there is none.

Kibbutz members There may be something in the charge that the disproportionate number of kibbutz members among our top policy-makers has not helped, but indeed hampered, the crystallization of a viable urban philosophy. The flawed electoral system and the party appointments committee set-up are weighted in favour of persons living in rural communities, who are out of touch with the problems of city life. One marked example is the Ministry of Housing, for too long run by Mapam and staffed at the top by kibbutz members.

On another level, I remember a report a few years back by Eliezer Brutzkus, the senior planning official of the Ministry of Interior, which explained the causes of the

belated development of Afeka as the district capital of Emek Yizrael. It emerged that the influential kibbutzim of the Emek preferred to bypass the township on their journeys to their head offices in Haifa and Tel Aviv. Their concept of affinity to their own kibbutz movements rather than to their own geographical district influenced — it emerged from Mr. Brutzkus' report — the cross-country road-building programme.

IT is no platitude to say that the local authority is the basic cell of a democratic society. But that this is hardly appreciated by the bureaucrats in the ministries is indicated by the irritation they evince at the local authorities' desire for independence. If one has the pull of Tel Aviv's Mayor Yehoshua Rabinowitz or the late Mayor of Haifa, Abba Khoushy, in the council of the country's main political party, or the dramatic drive of Jerusalem's Teddy Kollek, then one can cope with the system or the lack of it; but that can hardly be the case with the less influential mayors of smaller localities.

The shortcomings of local government are also the outcome of an impossible municipal electoral system, where elected administrations can be ousted by a sudden switch of political loyalties on the part of a single councillor. The present electoral system obliges mayors to appoint a series of deputies, each of whom imposes an extra burden on the overtaxed municipal treasury, even if he does not hire members of his own party to fill city jobs.

Electoral system Most important of all, the present electoral system does not attract front-rank personalities to local councils. In other countries many politicians get their basic training at municipal level before moving on to the national level.

ONE of the most disturbing aspects of the matter is the lack of municipal independence. The mayors of our cities are dependent on the central government for their

funds, and are obliged to line up every year, hat in hand, at the Ministries of Finance and Interior. On top of which there is no clear definition of the services which a local authority has to provide. On top of which there is an overlapping of municipal and governmental services, as in the case of social welfare funds. All told, a haphazard way of running affairs which affect all citizens.

No sign of change Yet there is little sign of any dramatic change in dealing with these problems, although the issues of ecology and crime will surely be at the centre of the 1973 municipal elections.

As a first step, we need a national urban affairs authority to assist the Prime Minister in formulating and coordinating policy. At present, each ministry produces its own plans. The Ministry of Transport, for example, has produced a scheme involving an investment of a billion and a half pounds in the Greater Tel Aviv area, already incurring the wrath of the relevant municipalities for not taking what they consider their needs into account. Such an urban affairs authority could perhaps provide the guidelines for that urban philosophy which is missing in all official thinking and planning. For we need a radical, nay a revolutionary, reorganization of national priorities so as to provide a new deal for our cities, which means for the majority of the population of Israel.

Details of flats advertised on weekdays

SALES OFFICES:	Tel Aviv: 20 Jabotinsky, Bnei Brak	Ashdod: 4 Rogosin
Jerusalem: 6 Shalom	Ramat Gan: 20 Jabotinsky, Bnei Brak	Lod: Sderot David Hamelech cent. Shlomo Hamelech
Tel Aviv: 100 Ha Givrol	Bnei Brak: 20 Jabotinsky, Bnei Brak	Haaraha: 55 Sokolov
Rohov: 47 Shmone	Bnei Brak: 20 Jabotinsky, Bnei Brak	Nazran: 55 Sokolov, Haaraha
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مركز النور



# Soviet immigrants look at Israel economy

Recently-arrived economists and engineers discuss their reactions to life in capitalistic Israel with DAVID KRIVINE.

"WHEN I arrived in Jerusalem, my first impression was that the streets are very colorful, the shops laden with a tremendous variety of goods," said one of the immigrants I talked to. They all agreed that when they went into a supermarket, they were dazzled to the point of momentarily losing their bearings. But they are not over-impressed because, surprisingly enough, they expected greater material profusion in the capitalist world. I spoke to an economist, who had held the position of *dozent* (which is above senior lecturer) at the Plokhonov Institute in Moscow. He left Russia ten months ago. Today, the academic head tax would have cost him 17,700 roubles.

The Institute paid him what is regarded in the Soviet Union as a pretty good salary. Now he works in the Central Bureau of Statistics, and gets IL800 a month — net, since at this level he is exempt from income tax during his first year. He says: "This is much more money, in terms of purchasing power, than the salary I got in Moscow."

The Russian *oim* are better off in other ways too — apartments, for example. One couple consider that they were excellently housed in Riga. They lived in a four-room flat with high ceilings, the biggest room being 30 sq.m., and they had to share it with only one other family, a mother and daughter (non-Jewish), with whom, fortunately, they got on well.

A young man, also from Riga, is more appreciative of his handsome new home in Ramat Eshkol. In Riga he had shared a four-and-a-half room flat with four families. He himself, his mother, brother, sister, her husband and their child — six people — occupied two rooms. An elderly couple had one room; a couple with two children had one room; and a mother, daughter and grandchild occupied the remaining one-and-a-half rooms. Fifteen people, sharing one kitchen, one bathroom, one toilet.

Are they pleased with the better living conditions in Israel? Their undoubted satisfaction is clouded by a number of complaints — mainly, that although they earn much more cash, they are generally doing subordinate jobs.

There are at least three reasons for this. First, the Soviet Union is a somewhat larger country than Israel, and opportunities — when they actually arise — are apt to be more challenging. The biggest dam in Israel could not possibly compete in sheer size with an average Soviet dam, and the difference cannot but be reflected in the scope given to the inventiveness and imagination — and in the breadth of responsibility — of the technical men in charge of such projects.

Secondly, the Soviet economy is pretty unsophisticated compared with Western economies, and that includes the Israeli. For one thing, outside the priority areas, especially those directly linked to military industry, the Soviet economy lacks highly qualified manpower. So there are opportunities for bright engineers, and despite handicaps, Jews manage to get into positions of high responsibility. In Israel, the Soviet newcomer with an engineering degree often finds himself doing lower-grade work which he considers more suitable for a foreman.

Third, Israel today has access

to a much wider variety of material resources than the Soviet Union. Importers can lay their hands on the most refined products of Western industry. Therefore less ingenuity and resourcefulness are required from the individual engineer. "Soviet engineers work in rough conditions," says a professional man from Moscow. "Being restricted to Soviet products, they cannot buy all they need, so they must improvise a great deal. It's a good school of practical technology."

This may sound odd to us, for Israeli engineers pride themselves on their inventiveness and capacity for innovation and on their skill in adapting foreign technologies to local conditions. The reason for the dissatisfaction of the Soviet immigrants is probably that Israeli ingenuity manifests itself mostly in the highest rungs of the technological hierarchy. Humble jobs are stereotyped, and computers render much of the traditional Jewish inventiveness superfluous.

The Russians apparently still tend to despise the base and materialistic considerations which dominate the businessman's economy. If there is an advancement in Russia, it is not to the forces of the market. The production engineer over there has time for other things than quality control, like the discussion of Marxism-Leninism. His work is more elevated, if less remunerative.

"But how can Russia have a laggard economy, when she produces Sputniks, Mig 23s and supersonic jets?"

The economist answers: "How were the ancient Egyptians able to produce the pyramids? Russia is an 'oasis economy.' Selected sections are highly developed, the rest is left to find its own level."

Families from Riga tell the same story as the Muscovites. Russian-made clothing and footwear are of inferior quality. The footwear from Czechoslovakia, like the clothing from Hungary or Poland, are better. Best of all is merchandise from the West. It is scarce, but people will pay any price to lay their hands on it. Why are Russian-made products so popular? We asked. "Because the Government does not bother with the consumer. It wants to conquer space, to supply arms to the Egyptians. It doesn't care about the private individual."

"Then why is there not a greater desire to emigrate from Russia for material reasons?" A picture of the situation emerges as our conversation progresses. Life is admittedly dreary. A young immigrant, now studying at the Technion, says you don't need money in Russia. What can you do with it? (as you did not need a lot of money in Israel in the early days, or during rationing.)

### Not all negative

Yet people have a roof over their heads, a job, social security, a language they know. Not everything is negative in the Soviet world. Public places are cleaner, for a start. Shops are State-owned and, if drab, are at least kept neat and tidy by white-smocked assistants. There is no such thing as the small, messy, fly-ridden grocery around the corner. One of the people interviewed waxed indignant at the way Israeli customers finger loaves of bread. "In a Riga shop you pick up your loaf by digging a fork into it," he said.

Housing, though constrained, is cheap. Education is free, and so

is medicine — for everybody. On the other hand, going to Israel is not that easy, chiefly (again the subject comes up) for job reasons. A middle-aged person without qualifications finds it hard to get employment here. And if he has no job, he isn't covered by medical insurance (since he doesn't belong to Kupat Holim). He has to pay IL70 a day for hospitalization in Hadaassah. Where can he find the money?

Ideological objections to the capitalist economy are surprisingly mild. The Latvians see nothing wrong in wealth and luxury. The professional man from Moscow evidently found opulence refreshing. Visiting my house in Beit Hakerem, he said, "You can't get a home like this in the Soviet Union, however much money you have." But he is not without critical perspectives. "I was invited to the home of a rich contractor — a *bourgeois*," he grinned. "I'd never seen wealth before. The man was a boor, uneducated. But" — my Russian evidently knew his capitalist economics — "he did have drive, initiative."

Russian immigrants are thinking about their place in a capitalist society; and this, it seems, is the key factor in their settlement or "absorption" in Israel. So far they are job-seekers, not job-givers. They are on the periphery of the Israeli establishment, not inside it.

When will a Soviet-Russian Jew (not a Russian from Czarist times, like Frumchenko or Moscovics) own a factory, control investments, reside in a six-room villa in Herzliya, join the ranks of the two-car families? It will happen, but the start is slow. Says the professional man: "Business initiative has been bred out of us Russian Jews. We are all State employees, public servants. The old commercial spirit persists only in the Baltic States, Poland, perhaps the Ukraine."

It's hard entering a capitalist society if you don't have any capital. The immigrant flats I visited are handsome, nicely equipped with gleaming, new furniture, a carpet on the floor, a TV set on the sideboard, a gas-cooker in the kitchen, a big refrigerator. But behind the bedroom doors lurk Jewish Agency beds. These immigrants don't have a car, and don't even think about it (most of them don't know how to drive anyway).

Their restlessness and criticism indicate a desire to get on, to do

things, to improve their status. With all their complaints about bureaucracy, they look up to Israel as an affluent society, with openings and perspectives they never had before. "I regret my wasted years in Russia," the professional man confided.

As more Russians come, as this new inflow penetrates and makes its lodgement in Israeli society, they will outgrow the initial birth-pangs of absorption. They are recognizably and visibly of the same stock as the pioneers who moulded Israel's shape and character fifty years ago.

Familiar with the simplicities of a low-income, paternalistic society, they are ready to grapple with Israel on her own terms. As the Westernization that has made a growing impact on this country during the last decade, they are ready for that too. The severities of the proletarian regime have given them a nostalgia for the laxities of bourgeois life.

"We shall not leave Israel, not us," the Technion student smiled at me. Looking at the nodding heads around me, I felt I was facing a new version of the Second Aliya, slightly disenchanted but up to date, this time, and hard-headed.

Central to the theme was a prayer written by a Jewish inmate of a Nazi concentration camp and printed after the war in a German newspaper. Despite the conflict many must have felt between the theme of the prayer and their own immediate reactions and natural impulses, the participants were made aware that all are members of the family of God and that God is Father for Jew, Moslem, and Christian.

"Peace be to men of bad will, and an end to all revenge, and to all words of pain and punishment. The horrors are beyond measure, they pass the limits of the understanding of man. So many have borne witness with their blood!"

"O God do not put their suffering upon the scales of Thy justice, lest it be counted to the hangman, lest he be brought to answer for all his atrocities. But to all hangmen and informers, to all traitors and evil ones, do grant the benefit of the courage and fortitude shown by those others who were their victims — the benefit of their silent sorrow and unflinching spirit and very tears. Grant the benefit of those harrowed and tortured hearts, which remained strong and steadfast in the face of death and unto their weakest hour."

"All this, O Lord, may I count in Thine eyes, so that their sin be forgiven. May this be the ransom that restores justice. And all that is good, let it be counted, and all that is evil, let it be wiped out."

"Grant, O God, to our enemies as victims, with pangs of anguish and ghostly terror. Nay, let us help them to forgo their sin of them, and when all this is over and gone, may we be permitted to live like men amongst men. May peace come to men of good will, and may it descend upon the others also."

Response

A response was given to the prayer:

"We Christians have failed to struggle enough for the welfare and peace of mankind. We must, therefore, not only ask God for forgiveness but also determine, by the strength of our Lord Jesus Christ, to live actively a life of forgiveness and repentance, knowing that by the grace of God there is a way to peace for all people of good will."

# Dismay over Munich

CHRISTIAN COMMENT

ON September 6, a message about the Olympic Games disaster was sent to the President of Israel from the Armenian and Latin Patriarchs of Jerusalem; the Pope's Apostolic Delegate; the Anglican, Ethiopian and Melkite Archbishops; the Lutheran Propst, the Moderator of the Church of Scotland; the Chairman of the Baptist Convention, the United Christian Council in Israel and the Ecumenical Theological Research Fraternity; and the Custodial President of the Holy Places.

"We, in the name of the Christian Churches we represent, express our dismay and grief at the cruel tragedy in Munich. We remember before God all who have died and those who mourn for them, and hope that out of this tragic event all men of good will may be strengthened to work with courage for a rapid and just peace."

Following the Munich tragedy, a service of remembrance, repentance and prayer for reconciliation was held on September 13 at the Dormition Abbey on Mount Zion. The theme of the service was "the terrible deeds we perpetrate against ourselves," Judaism and Christianity.

Now that they form an independent majority society, many Jews are taking a fresh look at a whole range of issues and situations; and Christians in Israel are also viewing certain things differently. But those outside the country are not aware of the changes taking place. The Fraternity is an association of Christian theologians living in Israel who are concerned with the study of Judaism and Christianity and their mutual relationship in the light of the establishment of the State and of the recently intensified contact with Islam. On the initiative of Rev. Coos Schonoveld, the Fraternity decided to found a journal which would apprise the academic and christian world of recent publications concerned with contemporary religious life and thought in Israel, the Hebrew Bible, the New Testament, and Jewish-Christian relations, past and present.

First issue

The first issue of "Immanuel" contains contributions discussing some features of modern Jewish Bible research, studies in the Bible and Judean Desert scrolls, Prof. Urbach's monumental work on the Sages, the Church versus Talmudic and Midrashic literature, and the Christian-Jewish Dialogue as a genuine religious confrontation. Zionism and Judaism, a symposium on the Sabbath reflecting the views of Orthodox, liberal and kibbutz Jews, and the status of women in Jewish religious law are reviewed in a stimulating way. What young kibbutzniks have to say about the Six Day War and Jewish identity, as well as about the Holocaust, will be of especial interest to young people outside Israel. Archbishop George Appleton's contribution on the role of Jerusalem today will be welcomed by many Christian readers.

The new type of thinking that is needed if the rift between Judaism and Christianity is not to be perpetuated is reflected in the inspiration for, as well as the articles in, the first issue of the journal. By beginning a new chapter in the expression of the name Immanuel — "God is with us" — through this new work, it may be possible for Christians and Jews to recapture an appreciation of themselves as a community of men united by the common vocation of creation destined for eternal bliss in God.

THE untimely passing of Yona Malachi is a great loss for his numerous friends and acquaintances in the Christian com-

munity. As one of the senior officials in the Ministry for Religious Affairs' Department for Christians, he conducted all his contacts with deep understanding and sympathy. He was a complete man, of thought and of action, and was gifted with a deep sensibility. He was a reliable and straightforward friend, always ready to help even when this involved him in considerable inconvenience.

Dr. Malachi was a true man of dialogue, responsive to Christian thinking and way of life. He had a good knowledge, since his research speciality was the attitude of Christian Fundamentalist groups in the U.S. to Zionism. He published various articles on this topic, lectured on it in the framework of the Hebrew Uni-

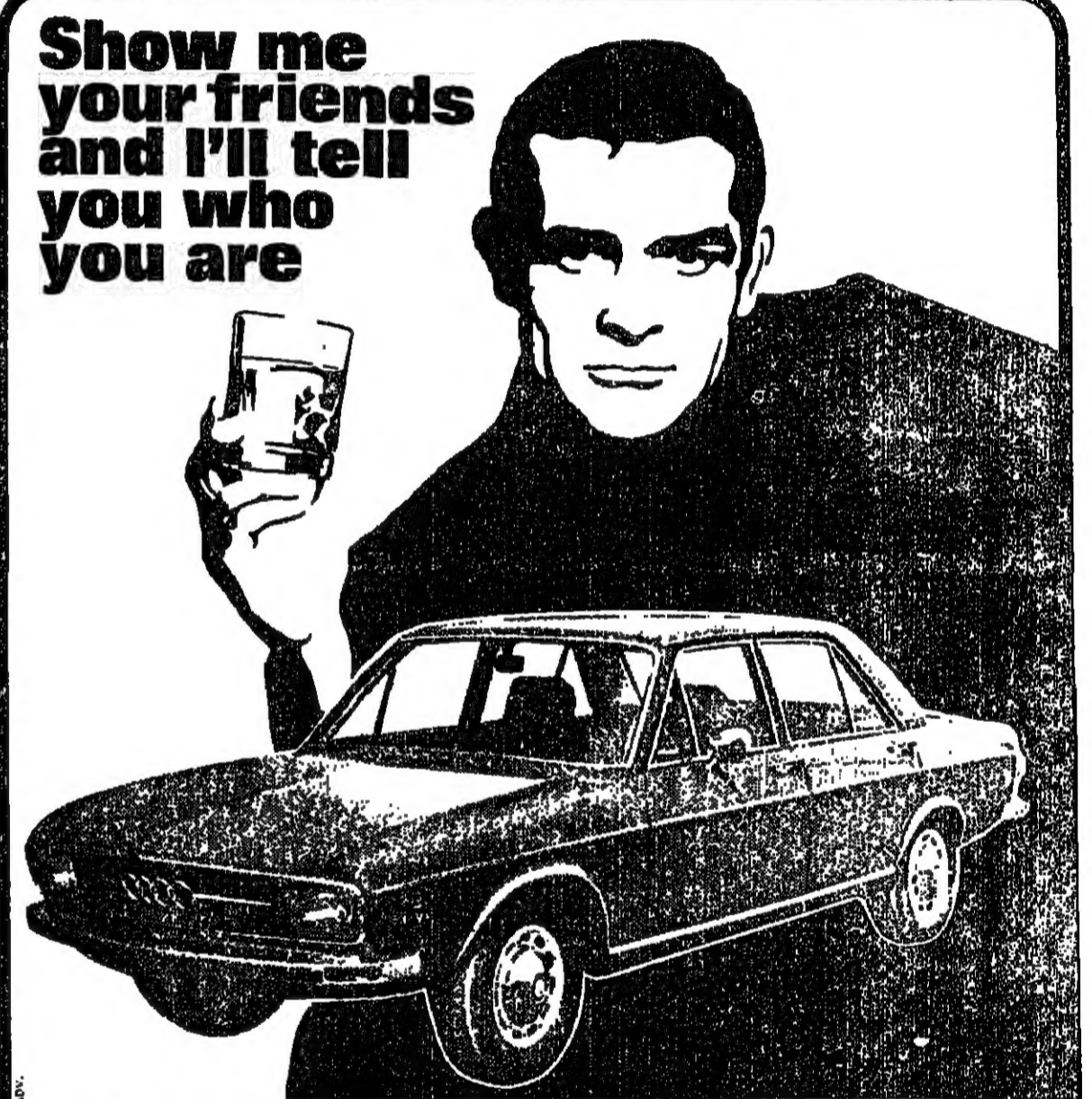
versity's Institute of Contemporary Jewishry, and had recently completed a book on the subject. At the time of his death he was preparing for a lecture tour in Finland and Austria at the personal invitation of Cardinal Koening. He was always firm in stressing the Jewish stand on questions under discussion, and never lost an opportunity, especially after the 1967 war, of making the point that Judaism is not only a religion, but an expression of the attachment of the people of Israel to its Land and to Jerusalem.

These qualities were deeply appreciated by the members of the various interfaith and ecumenical groups to which he belonged, some of which he helped to establish. As editor of the new

series of "Christian News from Israel" he gave new life to the Ministry of Religious Affairs' quarterly. He brought to this, as to all his work for the betterment of Jewish-Christian relations (including sponsorship of Christian Comment), the best of his clear mind and good heart. Yona was a fighter, always ready to take up a challenge, never remaining silent when it was necessary to say what seemed to him to be true.

The sudden departure of a man of such vitality leaves a void in Jerusalem's interfaith circles that will be difficult to fill. His memory will remain as that of a *tzaddik*, a righteous man.

Oikuménikos



This proverb is still as good as ever

Only that nowadays not only friends but several other things too, clearly reflect your personality. One of those is the car you drive. If you drive an Audi 100, you are a man of rock-solid personality, who knows a good car when he sees one and will not settle for compromises, especially when it comes to the car he drives.

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**AUDINSU**  
AHEAD THROUGH TECHNOLOGY

THIS is a valuable and often exciting book. In it Ben-Gurion, writing mainly in the third person, reviews some of the Cabinet and Knesset discussions and presents other selections of documents which illuminate Israel's first two decades. Containing most of the material in the two-volume "Mednat Yisrael Hamehuchet" published in 1989 by Am Oved, the book is neither history nor biography. It is largely a collection of documents and a recording of Ben-Gurion's speeches and statements. To a great extent, these reflect his complete life, for seldom has there been a statesman who was so wholly taken up with the business of state. Recreation as generally practiced, even the theatre, belles lettres, or music, have little place in his scheme of things. Philosophy, Bible studies and politics were his diversions. He has no small talk in him, nor is he a raconteur, a gourmet or a model of sartorial splendour.

As a history, the book is uneven. In some cases, lengthy verbatim Cabinet discussions and Knesset debates are given. In others, the bare facts. The Reparations Agreement is covered in two pages, the Education Law in just over one page. His comments on the latter are based on a speech made on the occasion, and this is often the pattern throughout the book. On the other hand, when he does go into detail, the result is fascinating. The Suez Crisis covers 90 pages and more, and the narrative moves swiftly. Yet there is no mention of the agreement with the French and British; apparently Ben-Gurion agreed to say nothing until certain principals released him from the undertaking.

#### Balance

Even in this section, one might question the balance between military and diplomatic material (the latter is given more weight). It is instructive, therefore, as to what it reveals of Ben-Gurion. In this sense it shows his concern for Israel's political position, and puts the military developments in their proper framework: an arm of government to be used when other means fail.

Ben-Gurion's personalized history thus remains half-way between a memoir and a narrative. It is short on analysis, and this is natural. Since so much of this history was made by Ben-Gurion, it is almost impossible for him to engage, aside from external affairs, in dissecting the institutional and social forces which shaped his decisions and those of the government, party and Knesset. To do so would be self-justification.

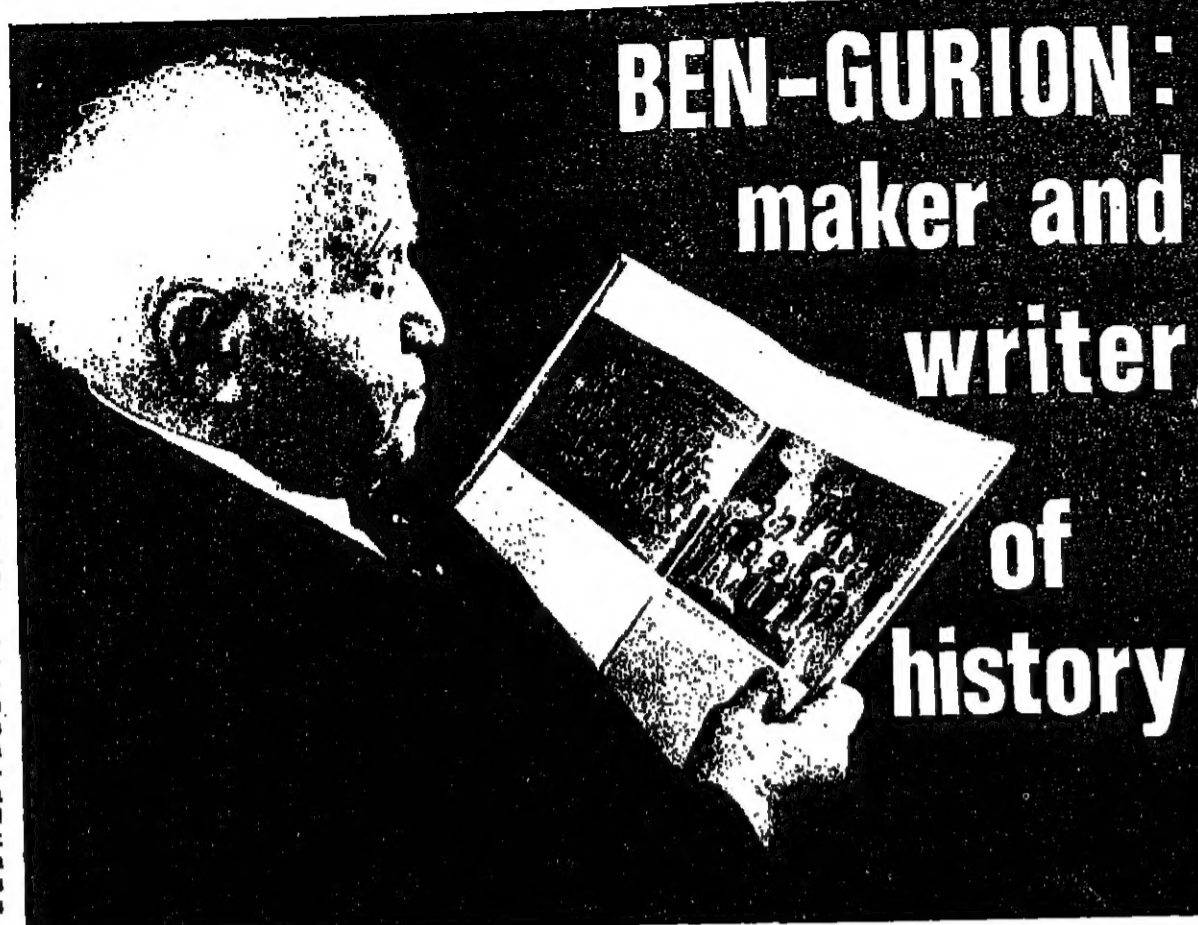
#### Memor lacking

The book actually could use more of the memoir, since much of the history is culled from official documents or speeches, and one does not get the sense of being behind the scenes. Ben-Gurion, though out of office for nine years, still writes as though he were in office. This is, of course, understandable, for his title to "Maker of the State," as Eshkol called him, is assured. The official character of the work makes one wish for either a greater personal element and subjectivity or at least more analysis. One example: Moshe Sharett's resignation (or dismissal) from the Foreign Ministry covers barely five pages. Even these are parts of statements made in the Knesset by Sharett and Ben-Gurion, with a brief capsule of the Opposition's non-confidence motion. From the speeches it is clear that there were policy differences between the two. It would have been of the greatest interest to hear the details, the differences regarding the frequency and extent of the so-called reprisal raids; the reliance on strength or diplomacy, or rather the proportions of the mix; the institutional relations between the Defence Ministry and the Foreign Ministry; the strategy regarding a defensive or pre-emptive war. These are known to some researchers, but have never been pin-pointed and documented.

#### Prophetic progression

What was Ben-Gurion's vision? Essentially Bible-rooted and Messianic, the free-thinking believer sees in the restoration of Jewish independence and the ingathering of the Exiles a stage in the Prophetic progression of Jewish history towards national redemption which will bring in its wake the redemption of all humanity. The creation of the State of Israel, in his historical view, was an act paralleling the Exodus from Egypt, the conquest of the Land by Joshua, the Maccabean revolt, and exceeding in difficulty and magnitude the Return to Zion of the time of Ezra and Nehemiah 2,600 years ago.

It was this sweeping view of history which pushed Ben-Gurion to pursue the proclamation of the state against the counsel of wise and dedicated men within Israel and outside its borders. It was the same insight which induced him, over considerable opposition, to embark on a policy of mass immigration, whatever the difficulties or problems it raised.



# BEN-GURION: maker and writer of history

Susan Mills Baldwin

From his early youth, David Ben-Gurion, who turns 86 next week, kept a careful record of his work and thoughts in a series of little notebooks, as though he knew they would be needed for the record. In his "Israel: A Personal History" (Translated from the Hebrew by Nehemia Meyers and Uzy Nystar. N.Y. and Tel Aviv, Funk and Wagnalls and Sabra, 862 pp., \$20), we see the history-maker's view of the history he made. The book is discussed here by Avraham Avi-hai.

on the issue, but did the party do enough to carry the Knesset, and if it did, was it only the vested interests of the politicians of the smaller parties who blocked the change? None the less, this massive tome is a must for professional historians and political scientists as well as for all who follow Israel's development closely. Let me sum up, if at length, some of the major strengths and touch on some weaknesses which show through.

As one reads the book and makes the account of Ben-Gurion's impact, each passing year since his departure from Israel's leadership makes clearer his undoubted right to be called the statesman of Israel. In him were embodied two essential qualities: vision and pragmatism, blended with charisma and unshakable determination. Comparisons are usually unfair, but in the light of the leadership qualities of a Ben-Gurion, many other "leaders" appear as no more than good managers.

#### Rejects 'Socialist' label

The alliance with the Orthodox was matched by another unwritten pact, this time with local entrepreneurs and overseas investors. Though Ben-Gurion delegated most of Israel's economic relations to his then-trusted and loyal subordinate, the late Levi Eshkol, who was his Finance Minister for over a decade, he consistently urged that building the country took precedence over socialist ideology. In fact, the Histadrut was trimmed of some of its functions, particularly of education and labour exchanges. Ben-Gurion's disillusionment with socialist ideology coincided with a turn to Jewish sources, so that finally he refused to call himself a Socialist.

Ben-Gurion also disavowed the adjective Zionist. For him, Zionism which does not embrace ally is a contradiction in terms. All his life he has been what I call Israelocentric. What is done in Israel is vital, necessary, historic. Even Hebrew education in the Diaspora he sees as an extension of Israel's centrality. His impatience with the dependence on slogans and party politics led him to wider alliances among the Jewish People: with the policy of collaboration with the heads of non-Zionist organizations,

It was this unshakable dedication to Israel's survival that made him see defence not as a means alone, but—in the face of lack of peace, threats of war, and mounting incursions on Israel life and territory — almost as an end in itself. It was this chivalric vision which caused him to see the state as building the nation rather than, as in pre-State days, the Jewish people building the state.

#### 'Mamlachtiyut'

There is one term which comes often from his lips. Rich in association as is the Hebrew language, mere translation beggars the richness of the word *mamlachtiyut*. It conveys a sense state-likeness rather than statism. It evokes memories of Israel's ancient kingdoms, and therefore the French *royaume* or English realm are ensnatched in it. In drier and more technical parlance, it means state supremacy, the national interest and well-being, above sectoral or partisan claims, loyalties and interests. This was at the root of his policy of depoliticizing Israel's rival and quasi-private political armies in 1948, when statehood was barely a fact.

His dream of an effective non-totalitarian national unity spurred him to two further partial successes. Great as he believed was the date, May 14, 1948, the day the State of Israel was proclaimed, almost as great, he said, was the date the "State" Education principle was adopted (November 8, 1951). The law attempted to depoliticize education by whitening down the four previously existing political school "tenders" to only two: Religious and General. Considering both the legitimate interests of the sizeable Orthodox minority and its entrenched parliamentary strength, the two-trend system represents quite an accomplishment. None the less, the introduction of the "Independent" Agudist trend of schools and the continued Mizrahi political influences in the State Religious system point to a limited success in depoliticization. In effect, only the Labour and General trends were united.

Ben-Gurion was the architect of the policy of collaboration with the heads of non-Zionist organizations,

National Religious Party and its parent groups: Mizrahi and Hapool Hamisrahi. The "status quo" in religious affairs was sanctified through this partnership. Though there were obvious coalition advantages to be gained for his party, which, as a result of the electoral system and its never having won a clear majority in the elections, needed to seek cabinet partners, Ben-Gurion's consistent choice of the Orthodox was also rooted in an interpretation of national interest. Internally, deferring the clash over religion in the early days of the State enabled the Government to concentrate on what he saw as the essentials: the external and security affairs which ensured Israel's survival. None the less, the accommodation to the Orthodox was an uneasy one, which Ben-Gurion himself criticized after he left office.

#### Second flaw

The second flaw, caused by a downgrading of the party in the interests of *mamlachtiyut*, led to its decline and withdrawal from government. He neglected the importance of the Mapai machine. The machine preserved itself through the Labour Affair of 1960 and later by losing its ties with the leader and eventually letting him go. But given its lesser status and their party loyalty, even Levi Eshkol and his Minister Golda Meir must be seen always in their personal relations with him.

In brief, seldom in the rebirth of a nation did one man cast such a shadow as did David Ben-Gurion. His ideas, his policies, his parliamentary and institutional approaches pervade both Israel and world Jewry. If Theodor Herzl were Jewish rebirth a flag and a movement, and Chaim Weizmann its Diaspora direction and diplomatic legitimation, it was Ben-Gurion who created and fashioned the State and its world role and its institutions.

Avraham Avi-hai, Vice-President of the Hebrew University's Institute of Overseas Students, is the author of a forthcoming study of Ben-Gurion's years of statehood.

and with the leaders of the United Jewish Appeal and the Bond Drive, the latter initiated by him in 1951 in a triumphant American tour. His Zionism without the Zionists led to a new relationship between the Diaspora communities and Israel, with the State not a sacred centre or even a first centre, but the centre, the focal point of Jewish creativity and the expression of the concrete reality of Jewish existence in every sphere of life.

It was this same Israelocentricity which led him to conclude the Reparations Agreement with West Germany in 1952. The quest for Israel's security, depending on access to modern arms, led to the clashes with France and the rapprochement with Germany, the latter including sales of arms to Germany as well. For in Israel's existence, the future of Jewry was assured. That, Ben-Gurion on one occasion averred, was the wish of the martyred Six Million.

#### Innate caution

Alongside the sweeping historical vision was an innate caution. Ben-Gurion resolutely avoided a head-on clash with the British during the 1948 war. He did not move against Egypt in 1956 without a Franco-British parallel action. This was part of his pragmatism. Better to move carefully than precipitately. From 1956 until the shattering days of the Lavon Affair of 1960 and its aftermath, Ben-Gurion had an almost free hand in determining Israel's defence and foreign policy. But internally, it was a different story. In his 13 years in office, crisis followed crisis, with the General Zionists and the Orthodox on the one hand, and the Abba Hava'oda and Mapam on the other. Within his party, only with great difficulty was he able to prevail. His colleagues to attempt to change the proportional representation system he so despised. Even with that base, he was unable to obtain the parliamentary majority needed to implement the change.

His historical vision led to tragic flaws. The first was his burning impatience to build a stronger Israel, with more Jews and more land redeveloped and more land redeveloped and more quantitative achievements. His dictum that the Jews in Israel must create in quality what they lack in numbers in their apologetic numerical relationship with the Arabs brought results mainly in the military and scientific fields. But the quality of life in Israel, and ideological direction for today's achievement-oriented, so-called *goyot* (or technocratic) younger generation has suffered as a result of a blueprint of the nature of social relations in a technological era.

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## The makers of Rabbinic thought

THIS is one of the latest in the imposing array of Kitav reprints of scholarly classics. I believe that the work will today be better received by both scholars and laymen than it was when it originally appeared about 40 years ago, when the field was dominated, on the one hand, by the "debunkers" of the Biblical canon, and on the other hand, paradoxically, by the "elevators" of ancient Jewish non-canon-

cal or apocryphal writings. It is this latter group that is taken most severely to task by Herford in this volume, devoted to a comparative study of Rabbinic and non-Rabbinic (in this case the aforementioned apocryphal) literatures from the aspects of their respective ethical teachings.

Herford's thesis, especially with respect to such apocryphal works as the books of Enoch, the Sybillic Oracles and the Testament of Assumption of Moses, is cogently and forcefully put: "the various lines of speculation which branch out from some of these books" all lead "away from Judaism into something which was not Judaism." This statement clearly rejects the view — mainly of Christian scholars — that

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## 7 days and 4 species

בספר וסדרת עשרת ימים של החינוך בישראל



ולקחתם לכם ביום הראשון פרי עץ הדד כפת המרים וענף תאנה ופרת נחל ועשמחה לפני יהוה אלהיכם שבעת ימים

*Sukka and Four Species illustration, with the relevant Biblical passages above and below, from "Sefer Kriyat Moad" (The Book of the Festivals), a collection of the special readings for the nights of the seventh day of Passover, Shavu'ot and Hoshana Rabba (next Thursday night), published in Vienna in 1811 by Yisrael ben Hatim, Yehuda ben Hatim Adotta, and Avraham ben Gavriel Bevenisti. The title page also carries the following Spanish text printed in Hebrew characters: "Printed in the press of Sefer Georg Ehrashantsky by Homos from the Lord Emperor and King in Vienna." (Photo Rubinger, courtesy of Barco Nahum, of Bat Yam.)*

## Jerusalem poet on international prize jury

THE Jerusalem poet T. Carmi will be one of 12 writers and critics from as many countries who will meet at the University of Oklahoma in Norman, Oklahoma in November as an International Board of Jurors to choose the 1972 winner of the \$10,000 Books Abroad/Neustadt International Prize for Literature.

The prize is sponsored by the University of Oklahoma and "Books Abroad," the 46-year-old international literary quarterly it publishes. It is funded in perpetuity by a \$200,000 endowment given by the Neustadt family of Ardmore, Okla. The first winner of the prize, which is awarded biennially, was the late Italian poet, Giuseppe Ungaretti, in 1970.

The jurors have submitted names of their candidates, and the winner will be chosen from the list in the jury deliberations, to be held November 18-19. The jurors and their candidates are:

- Ivar Ivask, Editor of "Books Abroad" and Professor of Modern Language at Oklahoma U., the only permanent jury member; he did not nominate a candidate.
- Jovan Hristic, Yugoslav playwright—Harold Pinter, English playwright.
- Esa Laitinen, Finnish critic—Paavo Haavikko, Finnish poet.
- Canura Lays, Guinean novelist—Birago Diop, Senegalese short-story writer and poet.
- Vera Linhartova, Czech short-story writer—Nathalie Sarraute, French novelist.
- Kenneth Rexroth, American poet and translator—Cezlaw Milos, Polish poet and essayist.
- Jorge de Sena, Portuguese-Brazilian poet, critic and translator—Carlos Drummond de Andrade, Brazilian poet.
- Fernand Verhesen, Belgian poet—Octavio Paz, Mexican poet and critic.
- Thor Vilhjalmsen, Icelandic novelist and art critic—Gabriel Garcia Márquez, Colombian novelist.
- Only those writers are eligible whose work is available or can be presented to the jury in English or French.





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Sinal Beduin girls hold palm branches, dropped to them by man in tree. The palm frond will be joined with branches of the willow and the myrtle to make up the lulav used in Succot prayers.



Inspecting a lulav. It is made of three of the "four species" involved in the Succot observance. The fourth is the etrog, or citron.



Praying with the lulav and etrog at the Western Wall in Jerusalem. (Photos by Starphoto)

FRIDAY, SEPTEMBER 22, 1972

IN the article which appeared in this column on Succot two years ago, I pointed out that the word *ezrah*, which occurs in the Bible with regard to the observance of the duty of sitting in the Succa — "Every *ezrah* in Israel shall dwell in the Succa" — and is thus used in modern Hebrew as the exact equivalent of "citizen," is, in point of fact, one of the many Hebrew words that transfer concepts originally belonging to the world of flora to that of *homo sapiens*. Its connotation in that sense is a secondary one; the primary meaning of the word is found in 37:35, where the Psalmist says, "I have seen the wicked in great power, and spreading like the leafy *ezrah*."

I pointed out that the Targum, the official Aramaic translation of the Bible, renders the verse "sturdy and strong and like a tree firmly rooted and full of vitality," and that it is Rashi who, quoting the explanation of the great medieval pioneer of Hebrew gram-

## Ezrah

mar, Menaheem ibn Saruk, "like a spreading tree, growing like a solidly rooted citizen," provides the connecting link between the oral and the general meaning of the word: "It is like a prosperous and well-set-up burgher."

That suggestion has now been proved beyond any shadow of doubt in a masterly study of this verse of Proverbs by one of the most distinguished and original of modern Hebrew scholars, Professor Shlomo Morag of the Hebrew University, which appears in Vol. 43 of "Tarbiz." Prof. Morag subjects the three last Hebrew words of the verse to a penetrating and exhaustive analysis, in the course of which he deals at length with the subject I mentioned at the beginning of this article; the transfer of words from the world of flora to the human world. I quote of his two examples, one from Hebrew and one from Latin. The Hebrew word *ben* means "son," but, as the Authorized Version already realized, in Gen. 49:22 it means a branch of a tree, and the verse is properly translated, "Joseph is a fruitful 'bough' (*ben*) whose 'branches' (*banot*) run over the wall." But, as Prof. Morag points out, the same phenomenon is found in Latin. The English word "nation" is, of course, derived from the Latin *natio*, and *natio* is connected with *nascens* "a child who is born."

It is when one feels oneself rooted in the soil that one can appreciate the blessing of stakedhood; and we can contrast this happy condition with that period when we were homeless wanderers, dwelling in temporary booths, and we thank God accordingly.

L. I. RABINOWITZ

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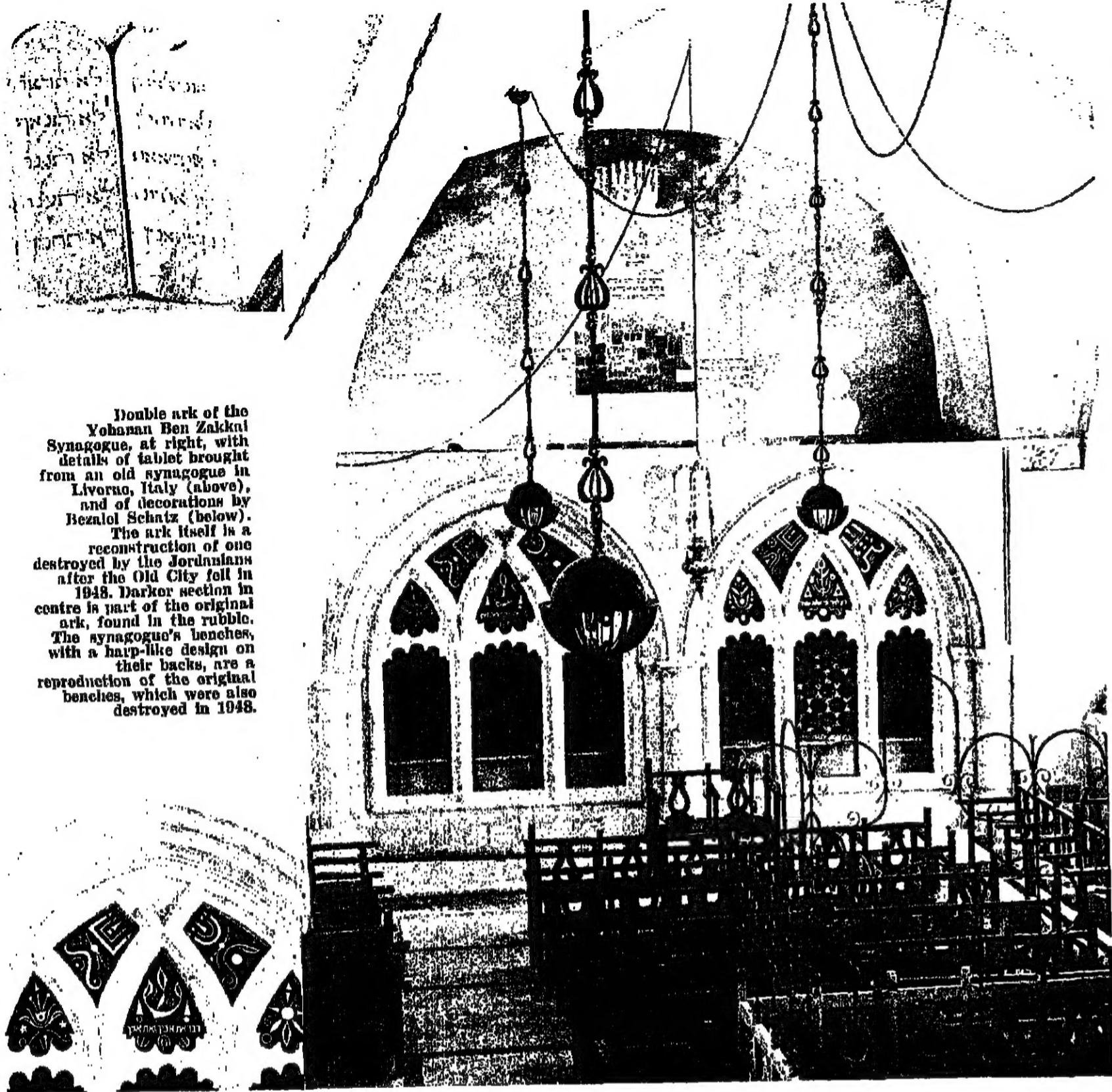
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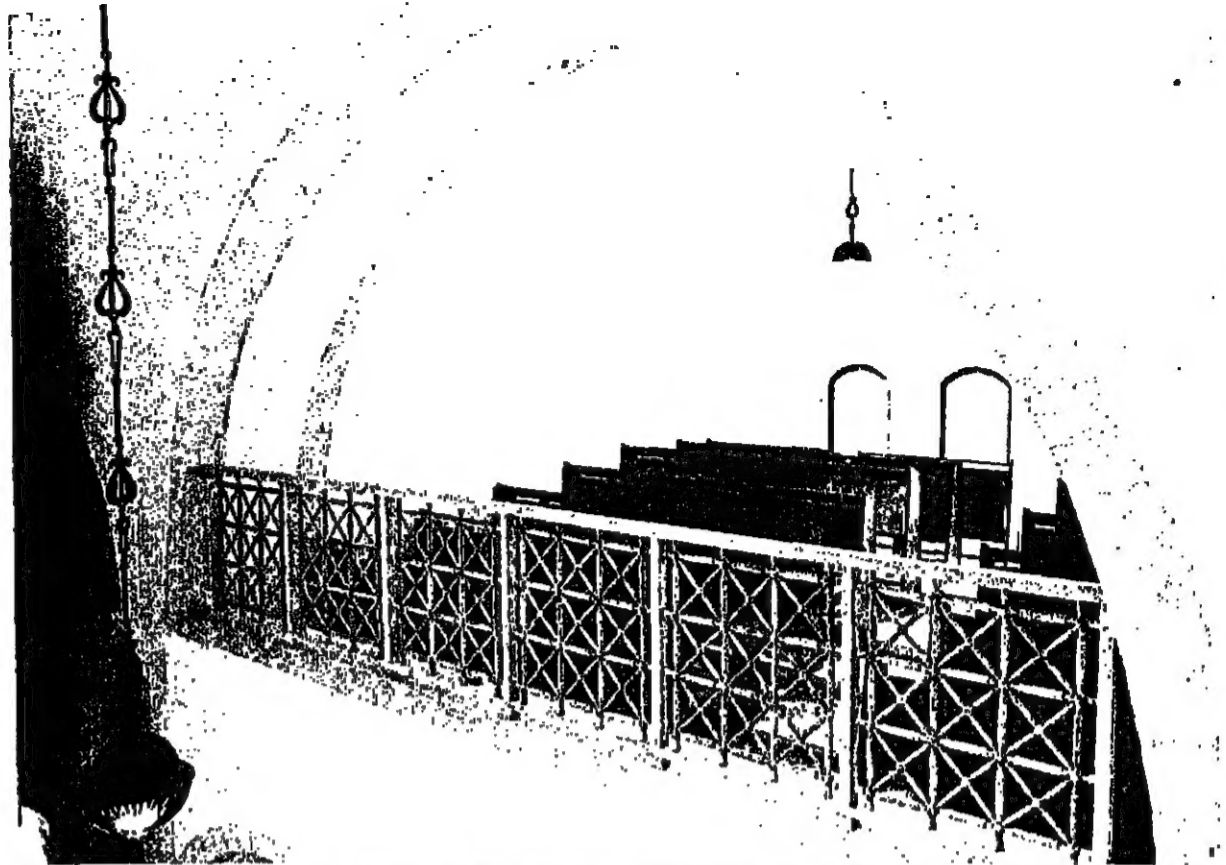
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The complex of four Sephardi synagogues in the Old City's Jewish quarter, destroyed in 1948, will be reopened this week. **ABRAHAM RABINOVICH** describes the renovated buildings, after a talk with architect Max Tani (below).



Grille of women's gallery in Yohanan Ben Zakkal synagogue. Unlike the original, however, the design is an open one so that the women are not hidden.

## SEPHARDI SYNAGOGUES RESTORED



Ellahu Hanavi Synagogue looking towards "Ellahu's Cave" at opposite end. The synagogue will be used for the Ashkenazi liturgy.

Photos  
by  
Mike  
Goldberg



Side entrance to Ellahu Hanavi Synagogue



Workers this week attempt to complete main entranceway to the Sephardi Synagogue complex before next week's opening. Synagogues were originally built partially below ground level in order not to compete in height with nearby mosques.

Double ark of the Yohanan Ben Zakkal Synagogue, at right, with details of tablet brought from an old synagogue in Livorno, Italy (above), and of decorations by Bezalel Schatz (below). The ark itself is a reconstruction of one destroyed by the Jordanians after the Old City fell in 1948. Darker section in centre is part of the original ark, found in the rubble. The synagogue's benches, with a harp-like design on their backs, are a reproduction of the original benches, which were also destroyed in 1948.

ARCHITECT Max Tani has spent the better part of the past five years exploring the border between dream and reality in the sunken Sephardi synagogues of the Old City.

The reality is the architectural melange he has had to deal with in his reconstruction of the synagogue complex which has been altered and expanded innumerable times during its four-century-old history. The dream, as he refers to it, is the tradition and aspirations of the generations of Jerusalem Jews who prayed, studied, mourned and rejoiced in the synagogues, and to which he sought somehow to give physical expression.

The results of Tani's explorations will be seen next Monday when the synagogues are opened to the public for the first time since the Arab Legion's occupation of the Old City in 1948.

Tani took on the job shortly after Jerusalem's reunification in the Six Day War, at the behest of Mayor Teddy Kollek. Since then, he has devoted the bulk of his 14-16-hour working day to the synagogues. (He did not, however, entirely absent himself during this period from his regular job, doing archaeological restoration at Herodion and other sites.) Aside from his painstaking study of the Sephardi structures as they emerged from beneath the rubble and the layers of old plaster, Tani spent a great deal of time researching the development of synagogues in general and especially the lore connected with the Old City complex. This entailed scholarly library work, interviews and visits to Sephardi synagogues abroad.

The idea for the blue ceramic backing to the twin arks of the Yohanan Ben Zakkal Synagogue comes from a Sephardi synagogue in Turkey. The design of the benches comes from an old ink sketch Tani found. It was made by an English traveller who visited the Old City synagogues in 1900, and it shows a harp-shaped design. "The artisan who originally designed this was dreaming of King David," says the architect.

"Ellahu's Cave," a small basement room in the corner of the Ellahu Hanavi Synagogue, has been preserved by Tani even though he doesn't put much stock in the Sephardi legend associating it with the Prophet Ellahu. "The point is they believed in it," says Tani. "Legends are sometimes more important than facts."

The synagogues were for centuries the centre of spiritual and communal life in the Jewish Quarter. There were four in 1948, but only three have been restored for prayer. The fourth, the small Central Synagogue, has been left as a passageway. (Tani notes that it was a courtyard until roofed over.) The Istanbul Synagogue will be used principally by students from the neighbouring Metivta Yeshiva. The Ellahu Hanavi will become an Ashkenazi synagogue with a frontal seating arrangement, while the stately Yohanan Ben Zakkal will be preserved as a Sephardi prayer hall with the benches ranged along the sides.

A striking blue and gold mural with a Jerusalem motif has been executed by Jean David above the Yohanan Ben Zakkal's double ark. This touch of opulence, says Tani, echoes the opulence the synagogue had once known. However, in the general decadence that prevailed here during the past century, it had fallen on hard times. By 1929, as Tani remembers from his own visits to the synagogues, the once handsome ornaments had already turned shabby.

All ornaments and artifacts were destroyed in 1948 and replacements for most of them have had to be brought from old Sephardi synagogues in Europe. Other replacements have been created by artisans here on the basis of old designs located by Tani, for example in the synagogues of Spain built during the "Golden Age."

"It is not a matter of copying what used to be, or taking a style from here or there," says Tani. "It's a matter of studying the sources." The symbolism of the synagogue, Tani notes, goes back even beyond the Temple to the desert where the Ark, the Parokhet (the curtain covering the Ark) and the Eternal Lamp were introduced.

Despite his reverence for tradition, Tani is not afraid of bringing it up to date. The motif of the grille in front of the women's section of the Ben Zakkal Synagogue is taken from a 12th-century Spanish synagogue. But unlike the original grille, which was virtually impossible to see through, the new one will be an open design that will permit the women to see what is going on in the body of the synagogue. "It's impossible nowadays to put women off like they used to," says Tani.

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**Feelers**

By EPHRAIM KISHON

"MADAM Prime Minister, here is a cable from Amman."  
 "Again?"  
 "The third this week. 'A happy and fruitful New Year to all in Israel and the Liberated Territories — Hussi.'"  
 "What does he want?"  
 "Goodness knows, Madam. Yesterday the Jordanian Foreign Minister sent Abba Eban flowers and a note: 'Hopefully yours, Salah Abu Zaid. We should not rule out the possibility that their attitude towards us is softening somewhat. Maybe they do not yet acknowledge the change openly, but there are a number of signs. For instance, in his latest interview with the Jewish Observer, the King declared that he considers the Jordan River to be the kingdom's security border. If I am

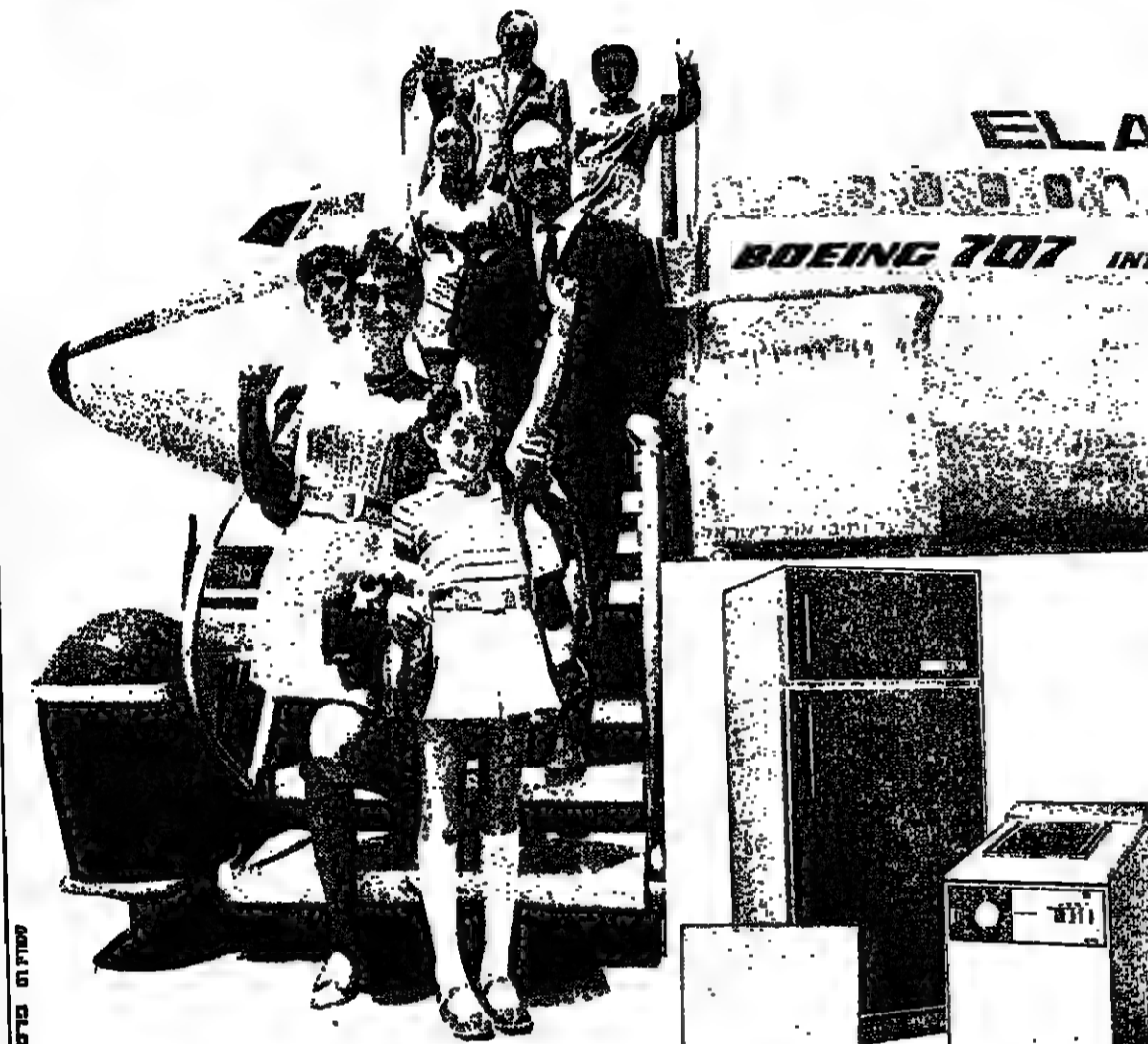
not mistaken, he asks for a maximum number of Israeli strongholds along the river to prevent infiltration."  
 "He has quite a healthy appetite, I must say."  
 "Certainly. The other day he suggested organizing intensive courses in practical anti-terrorist warfare for our army."  
 "I'm not interested. His methods are too ineffective."  
 "He claims that he knows the Arab mentality."  
 "He hasn't got a clue."  
 "I agree. He is far too extremist. At his latest weekly meeting with the Deputy Premier, he used such violent language against President Sadat that Yigal had to call him to order. Ever since the murderers of Wasfi Tel were inscribed in the Keneset Kavyemet Golden Book in Cairo, he has not stopped cursing the Egyptians."  
 "You can't do a thing in the atmosphere of hatred prevailing in the region."  
 "Indeed. Though the King is willing to give formal recognition to Israel's sovereignty over Judea and Samaria."  
 "How do you know?"  
 "Rumours. His Majesty has been standing at the other end of Allenby Bridge for the past month, shouting through a bullhorn: 'Listen to me good people! We are dying to conclude a separate peace!'"  
 "It can just imagine the racket he makes."  
 "He also waves his hands. Besides, he swears every morning by Allah's beard that he will never again fight the Israelis even if they pay him."  
 "That's obvious."  
 "He has only one request regarding the West Bank: that he be allowed to pay salaries."  
 "Oh, yeah? And what about Jerusalem?"  
 "He won't even mention it. When he was asked by the 'Uj Kelet' reporter what the fate of Jerusalem would be, Hussi replied: 'Where's that? It took him some time to re-

also what the journalist was talking about. We," he declared finally, "are all for a united Jerusalem under Teddy Kollek." But he is adamant in his demand that he be allowed to use the royal title 'Lion of East Jerusalem.'"  
 "I won't stand for blackmail. I might agree to 'Lion of Amman,' but only as a stop-gap measure. Have we any contacts with him?"  
 "Nothing formal. He was seen on Wednesday sitting at

the Cafe Rowal talking to passers-by. He was trying to persuade them that a genuine change has taken place in his attitude towards us."  
 "What was he doing in Rehov Dizengoff?"  
 "A business trip. He's said to be a partner in a chain of travel agencies."  
 "That's Moshe Kol's department."  
 "Of course. Have you seen his ads in the morning papers, Madam Prime Minister?"

"I have no time for that."  
 "TALK TO ME!" that's the heading in large black letters. I don't want Arafat, I don't want war, I don't want anything, I only want you to talk to me!"  
 "Is that all?"  
 "Yes, Oughtn't we send some reply?"  
 "Not yet. First, I want to hear some plain language from him."  
 Translated by Yochanan Goldman by arrangement with Ma'ariv

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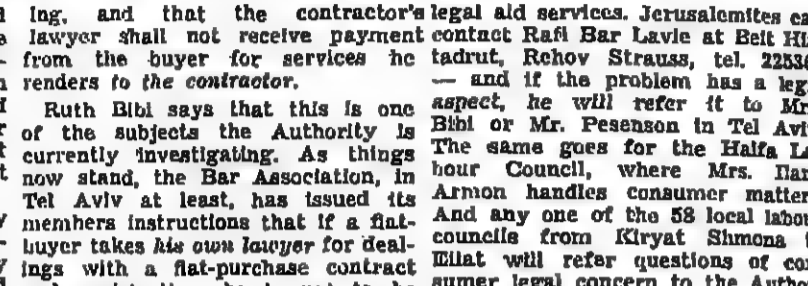
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# The Consumer and The Law

**Marketing with Martha**

**CONSUMER COMPLAINTS**



SEVERAL readers have inquired about legal aid for consumers. Such assistance is available at two sources: the Histadrut's Central Consumer Authority and the government-sponsored Israel Consumer Council. Both bodies employ staff lawyers who take no fees from consumers, but are available to give legal advice and even help them go to court when circumstances warrant it.

Provision of professional advice puts the consumer on an equal footing with the business world against which he is pitted — since a business firm can generally engage a good lawyer, beyond the means of a private citizen.

**Instalment plan**

Mrs. Bibi gave me an example of such a case: a customer had bought a tape recorder on the instalment plan. He agreed to pay IL200 in cash, got a IL110 trade-in on his old machine, and pay the rest in promissory notes. The entire sum would total over IL700. After signing, the customer saw the self-same tape recorder in another shop window — with a IL430 price tag. Even accepting that instalment buying involves a certain per cent of interest on the money, the IL700 price seemed exorbitant, and the buyer went to the Consumer Authority. Although there is no law regulating the percentage of interest, there is a principle of a reasonable rate of interest, based on what is commonly acceptable in the marketplace. Mrs. Bibi would like to see this case go to court, and she thinks the buyer could successfully claim a substantial sum back from the shop.

Even in cases where the Consumer Authority is not going to appear in court, its lawyers are generally willing to prepare the legal claim sheet for the citizen to file. At that stage, he may — if he has the means — take a private lawyer, or he may prefer to represent himself in court. "There are many citizens who prefer, on ideological grounds, to go it alone in court," Mrs. Bibi reports.

The Consumer Authority is currently representing a number of clients who are claiming recompense from the now-defunct College for Art and Fashion, which was at 11 Rehov Rembrandt in Tel Aviv. Bankruptcy proceedings of the firm are now in progress, and many would-be pupils are among the claimants for reimbursement of their fees. Most of the fees were paid with promissory notes, which is an especially tricky area for the consumer.

**Promissory notes**

Too many of the public, Mrs. Bibi says, are ignorant about the meaning of promissory notes. A promissory note, she warns, must be regarded as money. If you sign promissory notes to a party, that party can turn them over to a third party as money. You, the signer, are legally obligated to pay up on the due-date, whether or not you have received the goods or services contracted for the second party. For instance, if you buy furniture from a carpenter and pay with promissory notes, and the carpenter uses them to pay his supplier of wood, you must make good the promissory notes even if the carpenter fails to deliver the furniture. (The only exception is when connivance between the second and third party can be proved; in other words, that the wood merchant knew that the carpenter had not delivered the goods.)

In short, do not sign promissory notes unless you understand exactly what they mean, and preferably when you have the goods in hand already. A common use of promissory notes is in paying rent for flats, and in that case, at least the signer has physical possession of the dwelling.

**COMPLAINTS involving polluted foodstuffs** — the common bug-in-the-bottle sort of complaints — do not go to court directly through a consumer organization. "Anything which is regulated by a government department — in this case, the Ministry of Health — goes through the department to court," says Mrs. Bibi. If, on the other hand, the consumer has a valid damage claim against a food producer — if, for instance, he broke a tooth or got stomach poisoning — he can go to court with a civil suit against the manufacturer.

No matter is too small for the attention of the Consumer Authority. It is currently looking into a school-pupil's complaint of overcharging for the price of chewing gum, and that the contractor's legal aid services. Jerusalemite lawyer Rafi Bar Lavie at Beit Histadrut, Rehov Straus, tel. 223361 — and if the problem has a legal aspect, he will refer it to Mrs. Bibi or Mr. Penenson in Tel Aviv. The same goes for the Halifa Labour Council, where Mrs. Dana Armon handles consumer matters. And any one of the 83 local labour councils from Kiryat Shmona to Eilat will refer questions of consumer legal concern to the Authority in Tel Aviv.

**THE government-sponsored Israel Consumer Council (Ha-Moetzeh)** in Hebrew) also deals in legal aid, through its staff lawyer, Mrs. Maya Tavori. The Public Council (at 103 Rehov HaEzraimim, Tel Aviv) has frequently announced that it is not the address for individual consumer complaints, but rather a roof organization for the various consumer bodies. As such, it receives referrals of legal aid matters from those consumer organizations which do not have staff lawyers, such as the Israel Consumer Association, or Midah (the B.E.B. in Haifa).

Like the Histadrut consumer lawyers, the Consumer Council is particularly interested in problems which have a "broad public nature" — that is, problems which affect the consumer public at large, rather than a single individual. In addition the Council is willing to look into any problem which a consumer feels has not been handled to his satisfaction by one of the voluntary consumer organizations.

**Consumer assist**

The Director of the Consumer Council, Mr. Shaul Inbar, says it is working on two proposals to assist the consumer in legal matters. It has approached the Bar Association with a proposal that citizens of average financial means be granted a reduction of fees in cases involving consumer complaints. The Bar Association is reportedly considering this proposal, and its prospects look hopeful.

The other proposal of the Council — much more difficult to implement — would be the establishment of Small Claims Courts, similar to those which exist in a number of Western countries. Such courts would handle civil claims up to IL2,000 in value, and would eliminate the necessity of making small claims through the lengthy and costly processes of the regular courts. Such an innovation would require the backing of the Justice Ministry and the entire Government, and this has so far not been achieved.

So long as there are no Small Claims Courts, and even if there were, it is good to know there are at least two sources of free legal aid to the citizen-as-consumer.

**Martha Meisels**

**PERHAPS** the best advertisement for the efficacy of the Consumer Authority's success in solving cases has been the response from its adversaries. "Many of our clients today," says Mrs. Bibi, "are people who have been the targets of our attacks in the past. They say, 'We see how well you did in your claims against us. Now let's see what you can do in a case on our behalf!'"

While the Consumer Authority lawyers all work out of the Tel Aviv Histadrut headquarters, consumers in other parts of the country have indirect access to their

**WEE WOMEN**

"Your horoscope says you'll get some unexpected money. Don't come home without it."

The pupil was charged 25 agorot for the packet of gum, whereas the recommended price on the Ministry of Commerce and Industry's price bulletins is 18 agorot. The Consumer Authority has referred the complaint to the Ministry's Prices Department. While the marketplace is officially free on most price matters, there is a principle of "reasonable profit" — and the Ministry of Commerce and Industry is empowered to enforce this principle, through warnings and court action if need be.

The ohawing gum complaint was a direct outcome of a consumer conference sponsored by the Histadrut Authority for school newspaper editors. The Authority has generally been active in introducing consumer education in the schools.

During my visit with Mrs. Bibi, I showed her some of my readers' letters. One was from a professor in Haifa who was replying to my column on the Land Registry (Tabu). He sent me a copy of a Bar Association regulation (dated 1987) to show that a building contractor's lawyer cannot represent the buyer at the Registry unless he has the buyer's explicit agreement in writing.

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**Day nurseries and how they operate**

**By Lea Levavi**  
Jerusalem Post Reporter

**MOMMY**, I want a toothbrush like in nursery school. I want to clean my shoes like we do in nursery school. Why can't we have flowers on the table when we eat like we do in nursery school?"

At a day nursery in Kfar Shalem (a Tel Aviv suburb) I suddenly stopped being cynical about some of the high-sounding phrases I had been hearing while gathering information about kindergartens and day nurseries for children below compulsory kindergarten age.

Maybe phrases like "a concrete learning experience" or "the quickest way to narrow the social gap" are not mere cliches. The day nursery — a comfortable, reasonably new building among miserable shacks which look as if they are about to fall apart — is "a concrete learning experience" for these stum youngsters and for their parents, and perhaps even a step toward narrowing the social and cultural gap.

The child who demanded the toothbrush, shoe polish and flowers was four-year-old Shoshana, one of 140 children (aged two to almost five) who attend a day nursery operated by the Tel Aviv Working Mothers' Association in Kfar Shalem.

When Shoshana first came to the nursery school two years ago she did not know how to talk. At the beginning, it seemed impossible to teach her even the simplest words: hands, face, plate, spoon, etc. But as her confidence began to grow, the workers at the nursery claim you cannot get her to stop talking. (Interestingly enough, the children — who were eating lunch when I arrived — refused to talk even to each other when I, or any other stranger, approached.) Rina, director of the nursery school, explained that the "beginning-of-the-school-year" has not yet been broken.

"I haven't yet had the pleasure of having a child here tell me his mother taught him to pull his shoes or to brush his teeth," Rina said. "We have to teach the most basic skills; including how to eat with a spoon and fork instead of with the fingers."

Moetzel Hapapolot, Wizo and the National Religious Women's Movement of the N.R.P. are the most active in running kindergartens and day nurseries. Between them, they operate over 1,000 such institutions throughout the country. Many are in development and shun areas, with first preference being given to welfare recipients. Others, supported partially by the Ministry of Labour, are designed for working mothers.

**Preference**

"Of course, we give preference to women who work in jobs where manpower is scarce," explained Zemer Karti, chief of the Women's Employment Section of the Labour Ministry. "If we have to choose between the child of a woman who works in industry or in the hotel trade and one whose mother is a clerk or a doctor, the first will obviously be given preference."

The religious women's movement has set up a day nursery in the Old City for children of yeshiva students, whose wives often must work to support the family while the husbands study. They have also set up a nursery in Kiryat Arba in Hebron.

To encourage the voluntary organizations — as well as local government and other bodies — to build and maintain more and more nurseries and kindergartens, both the Ministry of Welfare and the Ministry of Labour offer to pay 50% of the initial cost of building,

equipment and furniture in cases where they are interested in setting up these facilities.

The women's organizations used to prefer to open nurseries in good neighbourhoods, the Welfare Ministry spokesman said. "Parents there could pay well and were often willing to pay for the whole year in advance. But we thought the real need for these institutions was in the slums. To get them built where we want them, we have to offer incentives." In addition to the 60% initial grant, both ministries provide subsidies for children they place; the mother's income, and the Welfare Ministry for those families receiving welfare services.

Neither education officials nor nursery workers seem enthusiastic over recent research, here and abroad, into the possibility of teaching pre-school children reading and other skills. All seem to agree that the nurseries and kindergartens have to prepare children for school, not take over the school's function. "If we teach children to read," explained Nitza Natfali, Chief Inspector of the Early Childhood Department at the Ministry of Education, "we will have to sacrifice something else. They have plenty of time to learn to read later."

**Younger children**

For the three- and four-year-olds, a kindergarten and a day nursery are the same thing — except that the day nursery provides lunch and an afternoon nap (until 4 p.m.), whereas kindergarten closes at 1 p.m. The nurseries, however, also accept younger children, sometimes as young as six months old. Here emphasis is more on care than on teaching. But even the very youngest learn something. "Many of these children have no chance of learning anything at home," explained Ahuva Ostrovsky, chief educational inspector for Wizo's Children's Department.

For the three- and four-year-olds, the Ministry of Education has prepared a thick syllabus including such topics as "teaching the child to understand himself" or "familiarizing the child with his environment." Here again, the nursery at Kfar Shalem brought those words to life. Dalia, one of the kindergarten teachers there, introduced me to the Cohen family — a collection of small dolls which had their own special corner in each classroom. Every topic learned in the class is introduced by the Cohen family.

"When we want the children to start working in the garden, we have Father Cohen plant a little garden indoors. This helps the children learn about garden tools such as a hoe or rake, which they will later use outside. Later, we talk about the differences between the Cohen's garden and ours. Ours is more successful because of the sunshine outside — and so forth."

In honour of the holidays, Father Cohen (there are actually four duplicates of each Cohen since there are four classes) was dressed up completely with prayer shawl and phylacteries and Mother Cohen wore an elegant holiday dress.

The children had built a miniature synagogue and were working on a suagga. "If I showed them a picture of a succa, or of a garden, or of anything else, they wouldn't learn anything. But once they've experienced it themselves, I can show them a picture and they will describe it in their own words."

**What 'I' means**

**Shies away**

"In the compulsory kindergartens, new sophisticated toys are provided to try to bring the disadvantaged children up to the level of the others. But ironically, it is the child from the higher socio-economic strata — who already has sophisticated toys — who uses the ones in the kindergarten. The deprived child shies away from them. The gap between the two children grows wider and wider until one day the disadvantaged child, by now perhaps in seventh or eighth grade, runs away from school. We think day nurseries are the cheapest, quickest way to see to it that the disadvantaged child will start kindergarten as nearly as possible on a par with the child from Rehavia or from North Tel Aviv."

This is the main reason every effort is made not to set up nurseries only for slum children — because that would defeat our purpose, and when possible, the two groups are integrated. But sometimes, as in the case of Kfar Shalem, the director of geography leaves no choice. The same is true with immigrants. Many newcomers, particularly Russians, are demanding day nurseries for their children. This year, about 120 such nurseries — primarily subsidized by the Ministry of Labour and run, like all others, by voluntary organizations — will be built in immigrants' communities. Integration with Israeli children would be preferable, everyone agrees, but you can't send small children far out of their neighbourhoods for the sake of principles.

The Minister of Labour earlier this week opened a nursery school in the Jerusalem Kirya for children whose mothers work at government offices there. "We try to get employers to pay part of the cost of the nursery to make it more worthwhile for the mother to work," Mrs. Karti explained. Many industrial employers pay an average of IL30 per child; the Ministry of Health pays IL50 for a nurse's child. At the Kirya, Jerusalem nursery school mothers who earn up to IL550 will have IL50 paid by the Ministry of Labour for two children of a mother grossing IL550 will have an IL80 grant from the Ministry.

**Successful disadvantaged**

Though open to everyone, the day nurseries are in fact often closed to the economically more successful segments of the population because of limited space and the obvious need to give the disadvantaged priority. But the child of a successful career woman, too, could get a great deal of benefit out of a nursery school. Staff in the nur-

ture tell their problems are not the child's fault and that the child can't solve them.

The new day crèche for children of Government workers in the Jerusalem Kirya. Although only officially opened by Labour Minister Yosef Almog earlier this week, it has been operating for the past month. It is run by the Jerusalem Working Mothers Association.

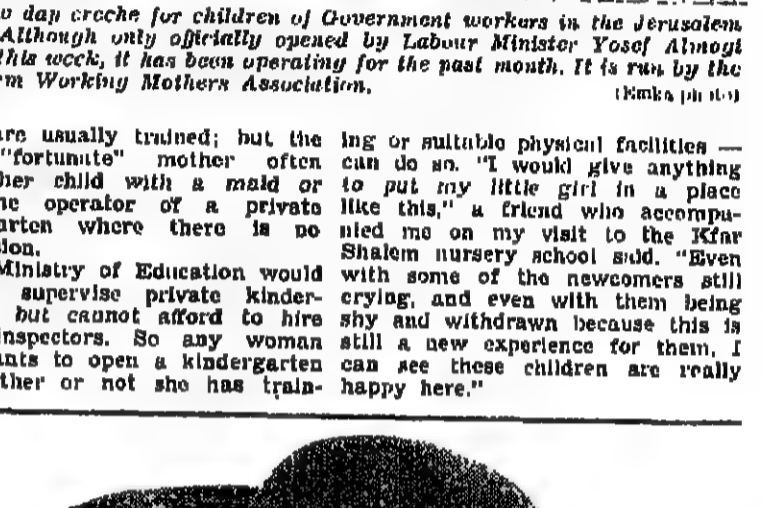
series are usually trained; but the more "fortunate" mother often can do so. "I would give anything to leave my child with a maid or to put my little girl in a place with the operator of a private like this," a friend who accompanied me on my visit to the Kfar Shalem nursery school said. "Even like to supervise private kindergartens but cannot afford to hire shy and withdrawn because this is extra inspectors. So any woman still a new experience for them. I who wants to open a kindergarten can see these children are really — whether or not she has train-happy here."

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# Israel fashion firms score U.S. success

By Diana Lerner  
Special to The Jerusalem Post  
NEW YORK

THERE were more thrills at Atlanta's showing of Israel's 1973 spring ready-to-wear collection which opened here last week than at the Italian and Puerto Rican shows which were held simultaneously. Buyers who were straggling the corridors of the Atda showrooms have reported that, instead of the hundred or so visitors expected, Atda played host to over 200 daily, according to Robert Keller, President of Israel's non-profit export promotion company, and on the third day there were 265 visitors.

These include not only buyers in the particular departments of New York department stores, but the presidents and merchandise managers of some of the leading U.S. department stores such as Gimbel's, May's, Ben Hecht's, Franklin Simon, Jordan Marsh, Allied Stores. Every major department store from the West Coast sent large buying delegations and teams of merchandisers to the showing this year—perhaps, Mr. Keller suggests, as a way of demonstrating the empathy of the American merchandising community for the Israeli manufacturers.

The Israelis, who say they had an unusually hectic trip to the U.S. because of the many security precautions taken on their behalf, recovered quietly, getting their order books out fast to cope with the booming business. Orders exceed "anything I expected," in the words of most.

## Samples grabbed

"I haven't a thing left, even the samples were grabbed up," reports Niba's M. Baruch, an old hand at these shows. The sentiment is echoed by Mr. Z. Koletzky, manager of Maquette, Leather Fashions, participating in the show for the first time.

A special presentation was held of sportswear fashions by six of the leading manufacturers for Sears Roebuck, one of the largest chain store operations in the U.S. Orders were piling up by the end of the first week.

"Women's Wear Daily," the textile and fashion publication, referred to it as "Israel's best fashion presentation and proof that the Israelis were going places." The show closes today, when manufacturers will be rushing home to fill orders.



STANDING nervously clutching a large knife at the gate of my neighbors I try to convince myself that there is no reason to feel self-conscious. It isn't even as if I had asked for anything in the first place. It was the herself who stopped me and said I should be short of pain trends to cover our faces would be delighted to casually the deficiency and if no-out is at home I should just walk in and help myself.

Nevertheless, having looked twice for her in vain, I still feel hesitant about making free with her foliage and have to overcome a strong instinct to put my knife back in my belt and go away again. Looking closer, however, I see that up to the height of the sixth grade approximately, the leaves have already been taken; it seems prudent to get what I need before some taller cutter makes off with the rest.

## Total unbelief

From the next apartment the lady of the house peers through the window to tell me that my absent hortense has gone to visit her mother and won't be back for three days. Luckily I stammer out something about having permission and she nods grudgingly with a visage of total unbelief. Suspiciously she watches me as I hesitantly circle the tree looking for some pieces that can be

broken off casually. The knife seems so premeditated somehow. After a while she withdraws but I can still feel her gaze beamed on me through the net curtains. I couldn't feel more sinful if I had brought a sack labeled "loot" to carry off the family heirlooms. Only the thought that if I go away without my declared object she will probably call the police prevents me from sneaking as unobtrusively as possible back into the street.

**Toughies**  
The connecting stairs are much tougher than I had anticipated and I move energetically at them without making much impression. Eventually a slimy green liquid oozes out onto my beige shoes where I am sure it will prove indelible. I seize the branch below the cut to break it off manually. All that happens is that minute cracks appear in the slick little bits all over. She's got some much better, which she uses every year and they need only a little wipe with a damp cloth to come up like new. They are a much better colour too, she says and the plastic is guaranteed not to fade.

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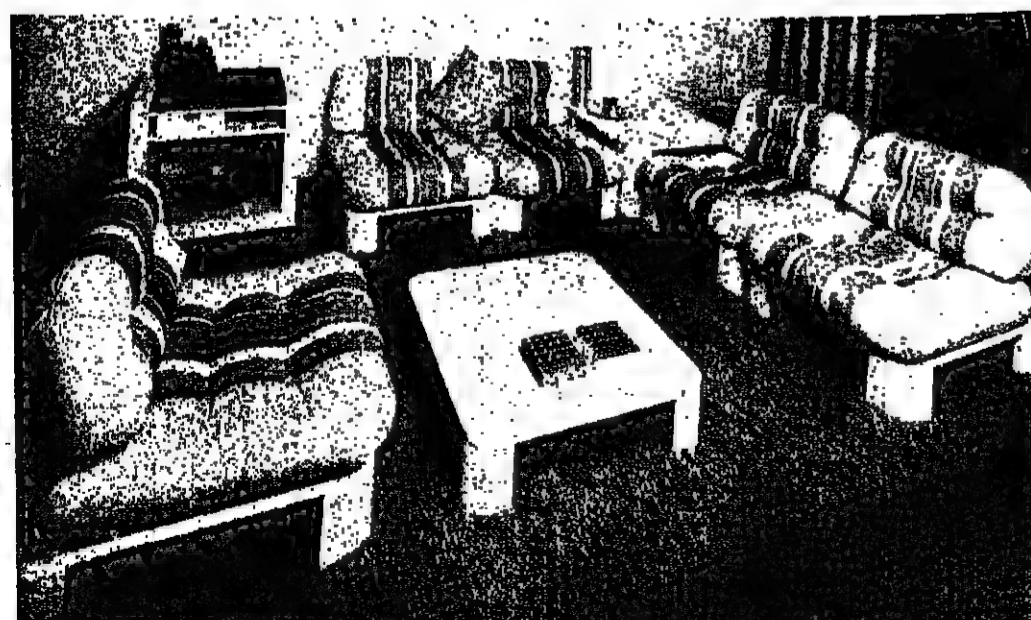
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# Good season for lazy knitters

by Catherine Rosenheimer  
Jerusalem Post Fashion Reporter

TEL AVIV. — IT looks like being a good season for lazy knitters! Strongly featured in the new knitting pattern catalogue put out by Zemer Hahassida in conjunction with Acrylics are lots of winter versions of the brief, barely-to-the-midriff, backless "sun tops" seen around so much this summer.

No back means no knitting, and most of them looked as though they could have been completed in just a few hours of work. Almost as labour-saving were ultra-short dolman-sleeved sweaters, like those pictured here — knitted right across the shoulder from neckline to cuff, in one piece, which means less sewing together too.

All these designs, together with literally dozens of others, were presented at a fashion show at the Tel Aviv Hilton last week to mark the launching of the new winter '72-73 pattern book. Zemer Hahassida's Palma Ganor doesn't seem unduly worried about a drop in wool sales due to the new short '30s look sweater styles... the smaller quantities required are more than compensated for by the volume of wool needed for anyone attempting to make any of the "Furry" look knits.

## Long pile

The "fur" textures — like long pile hearth rugs, made by first crocheting a base and then looping thick strands of wool into it, on

## New on the Market

# Whips

LATEST in the Osem range of "instant" is a new dessert Whip, available in four flavours — lemon, strawberry, vanilla and apricot and selling for 88 agorot for a four-portion pack. Preparation procedure is similar to that of Osem's Instant Puddings: using an electric or hand mixer, the whip should be beaten for ½ minute at slow speed, then four to five minutes at high speed.

The main difference between the Whip and the Instant Puddings is that one cup of cold water is used in place of milk, thus the dessert is parve. Instructions are also printed on each pack, in Hebrew and English, for making ice cream and cake fillings with the Whip.

We sampled the Apricot Whip, found it quick and easy to make and that the consistency was good, not separating even after 24 hours in the refrigerator. As to the taste — a matter of personal opinion — we found it rather like frothy boiled sweets, somewhat too sweet and synthetic-tasting for our liking.

## PEN FRIENDS

JHOWARD GIBBS (28), of 61-55 218th Street, Flushing, New York 11361, would like to correspond with any Israeli who is about the same age and/or a college student.

PHILIP SENATOR ADEYEMI (29), of Angliss Middle School, P.O. Box 164, Ibadan, Oshana, would like to correspond with Israelis in order to learn more about our country. His hobbies are table tennis, fishing and stamps.

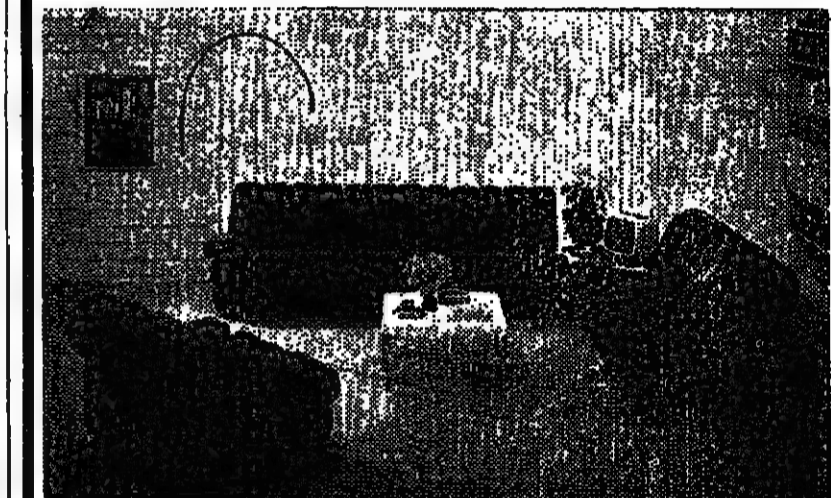


At left: multi coloured crocheted vest has cut-away sides, dropped shoulders and is worn over a plain polo neck sweater. Hooded jacket is in Zemer Hahassida's new "fur look" — strands of thick rug wool knotted into a crocheted base.



Dolman sleeves and very short: these are two of the principal guidelines for new winter sweaters. Version on left has sleeves gathered into a band of elastic just above the elbows and is shown in beige with sunshin coloured stripes down the centre. At right: sweater with deep, deep ribbing at cuffs, looks good made up in grey with hycynth and fuschia coloured stripes on the shoulders. Both in Zemer Hahassida's winter catalogue.

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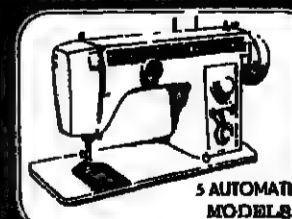
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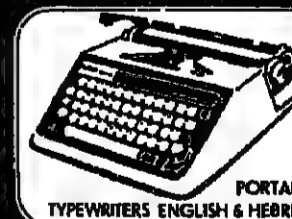
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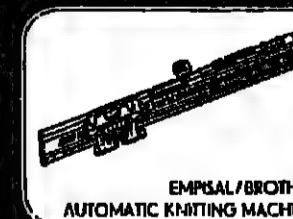
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## Wigs — synthetic — from new Jerusalem plant

Jerusalem Post Fashion Reporter  
TEL AVIV. —  
WIGS are the latest beauty line to go into production within the framework of Shemen Industries, part of the Hiatadrut-owned Koor Group. Shemen appears to be placing emphasis on fashion-oriented products according to the patterns of recent development. From a mundane start with household basics — olive oil, cooking oil, toothpastes, soaps, detergents and the like — they ventured into the cosmetics business some five years ago when

they took over the bankrupt Helene Curits factory in Tel Aviv. Just over a year ago, Shemen set up a licence agreement with Mary Quant for the production of an additional cosmetics range — a higher-priced one, geared strictly to the young market. Their latest venture in the beauty accessories field has been the setting up of the Meshi wig factory in Jerusalem, in partnership with a group of U.S. investors headed by Mr. Marvin Farber, and with an initial investment of IL750,000. During the first nine months running-in period emphasis has been placed on training staff and introducing Meshi wigs on the local market — with considerable success, according to Managing Director Eytan Gabrieli. A full-scale onslaught of the export market is now to commence and branch offices are being set up in New York and Los Angeles.

Most of the company's wigs are inexpensive, made from various types of synthetic hair, imported from Japan and the U.S., and most of the know-how also comes from abroad. Strict emphasis on quality control is one of the guiding features of the Meshi plant.

One of the main disadvantages of wigs made from synthetic hair has always been that it is impossible to change the style. Meshi do claim, however, that their wigs are undergoing special processes to make them anti-static and to prevent hair from falling out. And if you do want to change the style? — Some — like the ones pictured here — are adaptable. And otherwise — "Just buy another wig" they say... prices range from IL80 to IL100.

A more elegant style for evening, called "Botree". Partings are often a shortcoming in wigs, failing to look natural. Meshi saw their onto a special "akts look" material, the only local wig manufacturer to use this process. This style has a centre parting, is smooth and sleek at the front, with hair flicked up at the tips and forming a crown at the back of the head.



Short bouancy hairstyle called "Lion look" — another Meshi "Nicole" said to be Meshi Wigs' best-seller on the local market just now — made from "drip dry" synthetic hair.

The "Lion look" — another Meshi wig which is actually a variation of "Nicole" with the longer, smoother hair at the back simply fixed in an easily-adjustable Velcro band.



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## MUSIC AND MUSICIANS • YOHANAN BOEHM

# Looking back at the Festival

THE Israel Festival can look back proudly on a most successful season from the point of view of both artistic achievement and audience reaction. Musically, there were many highlights. I would give the crown this time not to a soloist but to a choir. The Glasgow Scottish National Orchestra Chorus, under its director John Currie, sang so well that it turned the Brahms "Requiem" and the Bach "Magnificat" into performances of quite exceptional appeal; the closing choral of Bach's Cantata No. 140 alone was worth the whole festival.

Two Israeli compositions were premiered: Natta's "Dedication" based on the Psalms and the Book of Isaiah, opened the festival, and Avni's "De Profundis" for strings, a new version of his string quartet, was played at the closing performance. In between there was plenty of Brahms, but only in Tel Aviv, where in three programmes, concertos (Barenboim), symphonies (Mehta and Barenboim) and chamber music (Zukerman, Barenboim and du Pre) were given. Israeli composer Paul Ben-Haim was honored on the occasion of his 55th birthday with a special concert in Caesarea. Elyahu Inbal conducted the Israel Broadcasting Symphony and Uzi Wiesel played the Cello Concerto, while the Cantata got a rather unattractive performance (Grossmeyer, Hapert, Tel Aviv Philharmonic Choir), compensated for by an impressive performance of Ben-Haim's First Symphony.

The orchestras gave of their best — the IPO at the opening in the Brahms Cycle and in "Samson and Delilah"; the Israel Chamber Ensemble in the Bach programme, and the Broadcasting Symphony in the Ben-Haim and his closing concert. Theodorakis and his ensemble made a big hit with our audiences, and all performances were sold out. Maria Farantouri was an impressive interpreter of his ballads and songs, and Theodorakis himself won all hearts with his sincerity and devotion. The Preservation Hall Jazz Band played to capacity audiences and the septuagenarians earned the warmest applause for their rendition of old tunes from the glorious days of New Orleans. Andre Tassin's Marionette Theatre from Paris was enormously admired and Bejart's 20th Century Ballet won unstinted approval from dance fans.

THE Festival had quite a few peripheral attractions this year — independent presentations like the BatSheva and Bat-Dor Dance Companies, the Brahms Cycle of the Philharmonic and the great spectacle of Saint-Saens "Samson and Delilah" at Caesarea. The Israeli theatre has owed us its contributions for years. If ever there is something theatrical, it is usually contrived pour l'occasion, but rarely comes up to standard. This time the Cameri production, "Summer Celebration" — written by Nathan Alterman — arranged by Samuel Binim — was no exception. The com-

pany from England was simply a mistake: Ken Campbell's Road Show which was expected to be in the worst tradition of ENSA shows for the troops in World War II — a pub show, but surely nothing for a festival.

The final concert was dedicated to the Russian immigration — conductor Yuri Aronovich, soloists Irina Zaritzkaya, piano, and Isser Boushkin, bass; and music by Borodin, Moussorgsky and Tchaikovsky, with some Chopin, and Zvi Avni to represent indigenous music. The public was most enthusiastic, and the cheering welcome must have helped the artists' integration into the Israeli musical scene. All told, it was certainly a good festival well attended, varied in its presentations, and maintaining generally high standards of performance.

WITH one season over and another just started, it is an appropriate time for a critic to take a look back at that neglected, but vital element in our musical life — the audience. Admittedly our concert-goers are several cuts above our movie-goers. But that is no reason to overlook some problems in our concert hall.

Everywhere else in the world, doors close at the beginning of a concert and stay closed until the end of the first item. Nobody is allowed to walk around looking for his seat. Not so in Israel. Latecomers are directed by the ushers to a door at the back of the hall, from which they infiltrate into the forward areas until they have found their places. Sometimes their seats are occupied by squatters, and a lively argument as to who is the rightful occupant of the seat ensues, without any regard for other members of the audience.

Coughing is a phenomenon indigenous to Israel. But there appear to be certain ground rules. One does not cough during intermission, or during loud passages. Only the musical snob would bother to hold his breath until the next crash of the cymbals or storm from the brass section. The majority just coughs or sneezes whenever the need arises.

Applause by clapping one's hands together is the approved sign of appreciation for artistic services rendered. The artist laps it up and probably has a wee instrument tucked away in his pocket to measure the decibels, and his agent counting the number of times he has to come out of the wings to acknowledge the public's organized plaudits. When things get really exciting, some people in this country will start a rhythmical clapping which for many is the highest sign of approval though others think it crude and uncultured. But it invariably gets you another encore — free of charge.

Even this sort of applause, however, is better than the practice of getting up and leaving the hall before the final chord of the orchestra has ceased to reverberate.



The spectacle of "Samson and Delilah" at Caesarea was one of the highlights of this summer's Israel festival. (Freidin)

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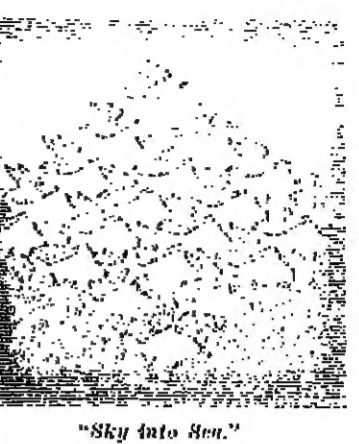
**Seeing versus perception**

by Meir Ronnen

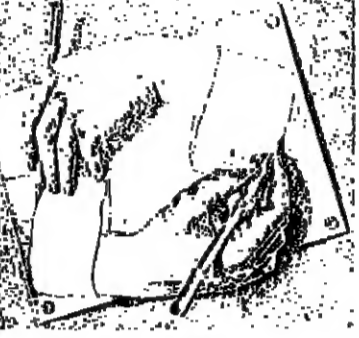
MAURITS Cornelis Escher, the Dutch artist who died last March at the age of 74, was an expert at sleight-of-hand, who, like other illusionists before him, knew that he could rely on the eye of the beholder. A master of perspective tricks, he could make a waterfall seemingly rise up to itself while continuing to cascade down; and metamorphose day into night. Almost unknown until a book on his graphic work was published a decade ago (by Oldbourne London, 1961 and on sale here in a new revised edition) Escher has enjoyed a belated popular success. His graphics works are now on show at the Israel Museum, on loan from the Hague.

Any casual visitor can readily appreciate Escher's bizarre surrealism and elementary composition, however complicated it may appear at first glance. His work is almost entirely representational, either baroque in architecture or decorative and realist in use of motif. He dives, in a superficial manner, into continuum and infinity and his prints have been used by scientists (his first appreciative audience) to demonstrate chemical formulae. There is also a definite geometrical and mathematical logic to his approach that often appears to be a forerunner of Vasary's spheres. Escher combined his passion for order with a passion for description and, oddly enough, his narrative, surrealist works are less neothetic than his classic geometrical conceptions. For while Escher had a first rate mind, he was very definitely a second-rate artist, and never succeeded in breaking with an academic tradition that was his superior in every way. Escher's realism may seem impressive enough today, but he was a heavy-handed draughtsman compared with the old masters. To the end, he remained an illustrator and on this point I must beg to differ with the Museum's catalogue.

Apart from experiments with perspective, the lithographs, woodcuts and mezzo-tints on show here deal with the treatment of three-dimensional space on a flat plane; reflections in convex and flat sur-



"Sky into Sea."

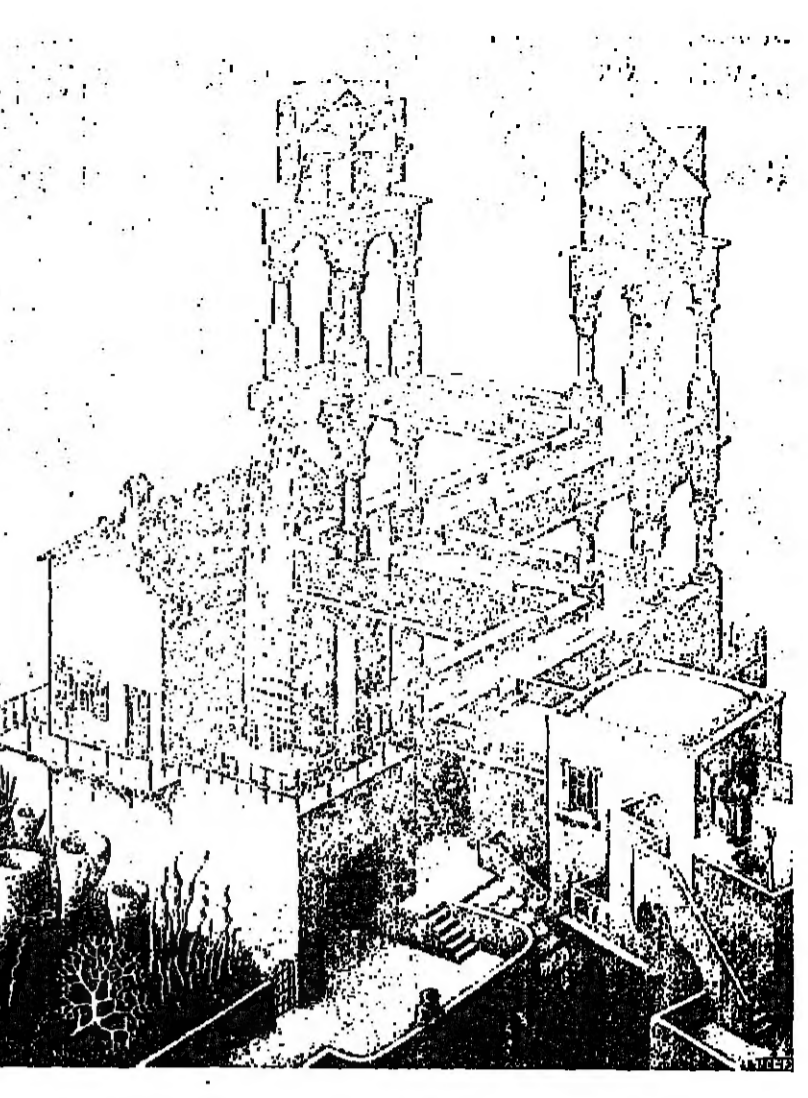


"Hands" by Escher.

faces; and the inversion of inner and outer space. Finally, there is the humorous dealing with the mathematical harmonies of cubes, spheres, spirals etc.

Escher is a superb entertainer and I think he must have had some influence too on Saul Steinberg, who may have taken Escher's hands drawing each other as the starting point for his own line drawings on a similar theme. But one does not have to think of Steinberg to realize that the element of humour in Escher is almost entirely absent; the humorous figures that do appear are very limited. Escher's biggest mistake may have been in trying to get his audience to take him seriously.

(Seeher film; see Gallery Guide)



"Waterfall" by Maurits Cornelis Escher (1898-1972).

**GALLERY GUIDE**

**JERUSALEM**

**ISRAEL MUSEUM - Artists' Books** (Library Hall); M.C. Escher's "Graphic Work" exhibition, "Art and Science" a film on Escher and his work, will be shown at the Museum at 5.15 p.m. by Mr. Martin Weyl in the Cohen Gallery. Special exhibit: head of Sholem Aleichem by Escher.

**AUTUMN SHOW** - by members of the Jerusalem Artists' Association (Artists House) opening tomorrow evening by Tourism Minister Moshe Kol. Till Oct. 11.

**ANSAI BERN** oils and two out (Nehama Gallery, Rehov Sabat), Till Oct. 21.

**ZARITZKY, TICHU, STEINHAARDT** - New and old works by leading overseas Israeli artists (Knesset Gallery) from Sun. Till Oct. 7.

**STUDIES IN CLAY** - Delightful experiments by the lively ceramics department of the Bezalel Academy, many of which are for sale. However, they are not really final products and are more concerned with the study of new techniques. (Bezalel Gallery, at the Khan) Till November 5, Daily 11-3 p.m., Fri. 11 p.m.; evenings 7.30 till 10.30 p.m.

**COLLECTORS CHOICE** - ninth in a series of group shows arranged by Miriam Hering at her home, featuring this time five fine grid works by Henri Elral. Sun. to Thurs, inclusive, 11-1 and 4-6 p.m., Sat. 11-1 or by appointment (Eilat Gallery, 88a Sderot Herzl, 02-282078).

**ULMAN/BYLE** - Micha Ulman shows "drawings" made of top and string stretched between floor, wall and ceiling to form isometric illustrations of three-dimensional space, beautifully brought off if not entirely original in conception. Also on show are some oil pastels by John Byle (Sara Gilat Gallery, by appointment only, Tel. 62-34678).

**ANNA ANDERSON'S MARCUS** - Israel artist again shows palette-knife oils in her familiar formalized realism style. Includes photographs of real and surreal done at Lod and stained glass windows for a church in the Old City and another in Hamburg. (Nora Gallery) Till October 2.

**JEWISH ART IN JEWELS** - group of miniature sculpture - jewellery in gold on Biblical themes by designer-artisans Israel Dahan and Michael Kanak. (The Collector's Gallery, 19 King David St.) 10 a.m. to 10 p.m., and Saturday nights, Till September 30.

**TSHIVA** - Show of works by 38 painters symbolizing return to land of Judaism (Mikhal Shalom) Till Sept. 27.

**TEL AVIV**

**THE TEL AVIV MUSEUM** - Main building; Pablo Picasso 250 prints and drawings, Israel painting and sculpture - the largest and most comprehensive survey exhibition in the country. "Art and Science" - a more condensed version of the popular semi-permanent exhibition. Large display of works from the Museum's permanent international collection. Helena Rubinstein Pavilion undergoing alterations to prepare it for Youth Section.

**JACOB PINS** - Israel's foremost glass woodcut artist shows 22 works executed between 1961 and 1972. This overview merely gives us a hint of the artist's virtuosity and devotion to his medium. Throughout the years subject matter, whether it be familiar or allegorical, has been stylized in the woodcut technique. There is a trend, however, that flows from only linear works relying heavily on pictorial storytelling, to more simplified graphic interpretations. In the latter Pins creates large, flat black areas and uses them both as background and as abstract shapes in the design of the picture. Although deep space becomes apparent, he retains the integrity of the flat woodcut surface. ("Near Eilat" (1970), "Homer" (1970), and "Rocks" (1972) are of particular merit. Two regrets: first, the size of the show is limited and secondly we would enjoy seeing a concentration of more recent works rather than pictures that are familiar and have been hung many times before. (Old Jaffa Gallery, Jaffa Art 13, Old Jaffa) Till Oct. 5 (G.G.)

**ITZHAK FRENKEL (FRENEL)** - Shows large group of colorful nudes in which the larger works are less successful than the more fluid and expressive smaller ones. (Lim Gal, Rehovot, 170 Ben Yehuda Rd.) Till Oct. 9.

**NINO SANDRICO** - figurative sculpture uses exaggerated muscular forms and creates pleasant pieces of

**ART GALLERY, LEIVIK HOUSE** - Gallery Collection of Israeli Art (Leivik House, 30 Dav Haor St.).

**GRETTY BOHMAN-BUBINSTEIN** - Paintings, recently reviewed when shown in Jerusalem. (Yad Leshalom, Petah Tikva).

**E. HALPERN** - Watercolours (Galeric Israel, 21 Israel, between Dizengoff and Reine), Till Oct. 10.

**FRENCH PAINTERS** - Recent acquisitions from Paris. Works by Marc Kats, Yankel Ador, Klinger, Appel, Lashinsky and others. (OLD JAFFA Modern Art Gallery).

**KLATONKIN SUMMER COLLECTION** - Paintings and sculptures mostly by Israeli and French artists that range through several 20th century schools including surrealism. Collection includes abstraction and figurative art. (Khadassah "E" Gallery, 38 Frug).

**DAVID MORRIS** - member of Kibbutz Ein Hashofot shows playful ceramic sculptures that can be whittled, hung, rolled, etc. (Bat Sheva, 8 Frug St.).

**BROUHE** - "The Mathematical Art of M.C. Escher." Optical Illusions by the well-known artist who died this year. Reproductions of his (Lanush Planetarium, Ramat Aviv).

**INTERNATIONAL GRAPHICS** - Prints by well-known artists recently gathered abroad. Among artists: Vasarely and Agan. (Knesset Gallery, 51 Gordon).

**HAIFA**

**ZVI KATVAN**, oils, gouaches and drawings, and **JACOB BRODAL**, oils, gouaches and drawings. (Bat Sheva, 8 Frug St.).

Both have arrived at a fair amateur level without going much further. Katvan who spreads himself in a huge display presents little that strikes the eye except for the few instances where his imagination runs free, e.g. three gouaches, "Hornings", "Klironos" (24) and "Flowers" (25). Segal does have the advantage of recognizing the significance of com-

**position in his wash drawings, for example economical yet pointed detail "Dalek Palm" and "Artists' Quarter" and expressive rhythms ("Grove" and "Moshav Garden 2"). (Bat Sheva Khoushy). Till Sept. 30. (H.)**

**EYVA WASSERMAN-SINAI** - Quite a fair exhibition of oils on Biblical, historical, Oriental, music and dance themes. She employs cubist elements for realist ends. (Beit Kats, Kiryat Beatek). Till Sept. 28.

**MENACHEM MESSINGER** - Primitive paintings on religious and landscape themes. (Museum of Modern Art). Till Sept. 30.

**GERSHON GIKMAN** - Small wood sculpture influenced by primitive art. (Museum of Modern Art). Till Sept. 30.

**FROM THE MUSEUM'S COLLECTION** - Oils, acrylics and gouaches by foreign and Israeli artists. (Museum of Modern Art). Till Sept. 30.

**GEORGES BHAQUE** - Fine sculptured jewellery on classical Greek themes bound together by an overall conception of swift movement. (Goldman's Gallery).

**AMI SHAVIT** - Export sculptures in which at times realism is inserted into an abstract mould. ("Graphics 3" Gallery).

**REUVEN LAVAV** - Drawings and oils. (Bat Sheva Khoushy).

**IRAKA YERKEY** - Paintings and drawings of themes. (Bat Gallery).

**MIRIAM GOLDENFOUN BARTA** - Oils and drawings. (Nahmani's Gallery).

**KHALIL RIYAN** - Paintings. (Bat Hagaton).

**HAZOREA**

**GOLD WRIGHTS OF ASHANTI** - From the Nachum T. Gidat collection. (Yehuda Israel House). Opening 10 a.m.



"Old Tiberias" by Menachem Messinger (Haifa Museum).







Jel Aviv Cinemas

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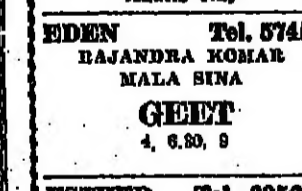
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EDEN Tel. 57490

BAJANDRA KOMAR MALA SINIA

4.30, 6.30, 9

ESTHER Tel. 235618

RUD STENOOR TERENCE HILL

They Still Call Me Trinity 4.30, 7.15, 9.30

CRITERION Tel. 57858 4th week Jack Lemmon's Production

KOTCH with WALTER MATHAU

GORDON Tel. 244373 18th week

THE GARDEN OF THE FINZI CONTINI

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OZREN Tel. 222956 3rd week

TERENCE HILL in They Still Call Me Trinity

EDEN Tel. 223829 3rd week

Saturday: 6.30 and 8.30 p.m. Weekdays: 4.00 and 8.00 p.m.

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A great Turkish picture A novelty melodrama

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HABIRAH Tel. 223266 3rd week

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MARION TEL. 226276 3rd week

4.30, 7.15, 9.30

LEE MARVIN PRIME OUT

MAXIM Tel. 237457 7th week

The Fearless Vampire Killers SHARON TATE 4.50, 7.15, 9.30

MOGRABI Tel. 58321 7th week

SIDNEY POITIER A WALTER MIRISCH PRODUCTION

"THE ORGANIZATION" COLOUR United Artists 7.15-9.30

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WARREN BEATTY GOLDIE HAWN

THE HEIST Written and Directed by RICHARD BROOKS

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Haifa Cinemas

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CLAUDE ZINI's most entertaining and enjoyable film Les Bidasses en Folle

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A special treat for children during the Succot school vacation is the engagement in Israel of the Little Angel Theatre of London...

A THOUSAND AND ONE NIGHTS (Bimot) - Stories from Arabian Nights were rather ineffectually put together...

THE TREASURE (Haifa Theatre) - A new version of the much-performed play...

A DOG'S TESTAMENT (Habimah) - A high production of the much-performed play...

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